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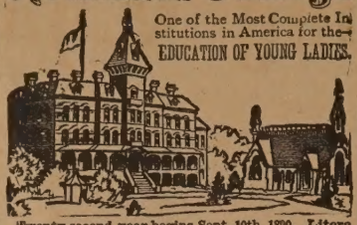

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"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

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The Living Church.

SATURDAY, AUGUST 23, 1890.

"LEAD, KINDLY LIGHT."

BY THE LATE CARDINAL NEWMAN.

Lead, kindly Light, amid the encircling gloom,
Lead thou me on;
The night is dark, and I am far from home,
Lead thou me on.
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor pray'd that thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead thou me on.
I loved the garish day; and, spite of fears,
Pride ruled my will: remember not past years.

So long thy power has blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

FATHER BENSON, one of the founders of the order of mission priests of St. John the Evangelist, known as the Cowley Fathers, and its Superior since its organization, has resigned the headship. Father Page, for many years at the head of the society's work in India, has been elected the Superior.

The Standard of the Cross says: "A private note from Pittsburgh fills us with apprehension as to the health of the beloved Assistant Bishop of Southern Ohio. Bishop Vincent is reported as exceedingly ill with typhoid fever at Watch Hill, R. I., the result of overwork. We can only hope that the report is quite exaggerated, and that the next news may turn our sorrow into joy.

NORWAY and Alaska are growing in favor as summer resorts. To secure a place on the steamer for Alaska, one must engage passage a month or two in advance. Failing to find passage, the next best thing to do is to go to the Golden Gate and look at the seals on "Seal Rock." San Francisco is cool enough, and the hotels are much more comfortable, safe, and substantial than the steamers upon which the Alaskan tourists swarm.

THE secular press utters a timely warning against the destruction of the "big trees" of California. Most of these groves of noble sequoias are in the hands of speculators, awaiting execution by ax and saw. One of the grandest groups is still owned by the government, witheld from market only on account of some doubtful points in the survey. There are trees in this tract of thirty-five feet diameter near the base. The lumbermen are on the watch for them, and unless prompt measures be taken, every giant will be laid low.

We take the following figures from the report of the Secretary of the Johnstown Flood Relief Commission: Total cash contributions, $2,912,346.30; expenditures, $2,845,140.83, of which $2,592,936.68 went to the relief of the Connemaugh Valley, $246,475.26 to the relief of other parts of the State, and $5,728.89 for general and office expenses, leaving a balance in hand of $67,205.48. The loss of life in the Connemaugh Valley reached 2,142; widows left by the flood, 124; widowers, 198, and orphans and half-orphans, 5,650. Ninety-nine entire families were lost.

A GOOD suggestion is made in an English periodical, that ladies of wealth who have carriages at their disposal should send them at certain hours to the hospitals. No act of charity could be more helpful, while it would cost nothing but a little personal attention. Caution is given that no patients suffering from contagious disease should be admitted to the carriage, and that a hospital nurse should always be taken with the patients. For the overworked nurses as well as for the patients the outing would be a great blessing.

THE Rev. Geo. Rodney Eden has been nominated as Suffragan Bishop of Dover to succeed the late Bishop Parry. Mr. Eden was a distinguished classical and theological scholar at Cambridge. He was an intimate friend of the late Bishop of Durham, and for five years took a principal part in the over sight of the *quasi*-college of students which the Bishop formed in his own house at Auckland Castle. He is Rural Dean of Auckland, and has been for the last six years the vicar of the difficult parish of Bishop Auckland, with its 11,000 souls and four churches. He is known as a man of marked prudence, judgment, and conciliation, and his intimate connection with Bishop Lightfoot has given him an unusually wide and varied experience. The Bishop-designate has been appointed by the Archbishop to the archdeaconry of Canterbury.

WORTHY of note is the following from the recent charge of the Bishop of Carlisle (Dr. Harvey Goodwin) on the *Lux Mundi* controversy:

I confess that I feel great fear when I see the authority of our Lord dragged into human controversy upon matters of literature or history. If our Lord speaks of a certain document as the work of Moses, or of another as the work of David, according to the language of His time, I think that His words ought not to be quoted as deciding a modern controversy as to authorship. We have no right to argue that in virtue of His Divine nature He must have known the truth, and that He could not have said anything which was opposed to the truth. Reasoning of this kind appears to some persons incontrovertible; to me it appears delusive and dangerous—delusive, because it implies that we know the nature of the limitations imposed upon Himself by the Son of God when He condescended to become man; dangerous, because we imperil a doctrine of supreme importance by submitting it to a test to which there is no proof that it ought ever to have been subjected.

THE anti-lottery Bill last week passed the House by a *viva voce* vote, its few opponents not having the courage to ask for a roll-call and put themselves on record. It will pass the Senate, perhaps unanimously, and the President has already in his special message committed himself to it. It is a good indication of the moral sense of the American people. Though they may be "easy-going" and slow to wrath, when the crisis comes they are generally on the right side with an overwhelming majority. The lottery sharks, with the U. S. mails closed against them, will not find it an easy task to rob the ignorant workingman, and pay the idle loafers that bribe legislators with their ill-gotten gains.

MR. BELL COX has been successful in his appeal to the House of Lords, and consequently this attempt to put him in prison fails. For not obeying a monition of Lord Penzance Mr. Cox was placed in prison some time since under a writ *de contumace capiendo*. He was released on a writ of *habeas corpus* by the Queen's Bench. However, the Court of Appeal held that this release was wrong, and the decision of the House of Lords was as to this judgment of the Court of Appeal. Several questions have been argued from time to time in the case, but the point on which the matter finally turned was this—whether an order of court giving a subject his liberty on a *habeas corpus* can be appealed from. The House of Lords holds that it cannot.

THE death of Sir Richard Wallace deprives the world of another great philanthropist whose charity extended beyond the boundaries of his own country. His good deeds are as familiar to Parisians as a household name. The public street-fountains and the hospital of Neuilly are monuments of eis open-handed generosity. During the siege and the Commune he first looked to the wants of his fellow-countrymen, and then at a cost of three hundred thousand francs established an ambulance, called by the name of the Marquis of Hertford. In England he greatly benefited the Bethnal Green Museum, an institution of immense value to the East end of London. In recognition of his philanthropical work, the Queen created him a Baronet, and the French Government awarded him the distinction of Commander of the Legion of Honor.

THE Bishop of Maryland writes: In an address to the convention of the diocese of Maryland in May last, I named John Keble as one of those who hold that the Rubric as it stands in the Prayer Book is very clear in prohibiting reservation of the consecrated elements after Holy Communion. Several letters have reached me, asking where the words I quote are to be found. I wish to refer all inquirers to his letter No. 129, in "Letters of Spiritual Counsel." It is entitled, "On Reservation for Communion of the Sick." The special passage referred to is this:

"As to your rubrical case, I must frankly own that I think——has the best of the argument. It is a matter on which many times I have wished, and still wish the Rubric altered, but I cannot deny that (right or wrong) it is as express of possible, . . . Of course it is a privation not to receive the Holy Sacrament with the rest of His people on His own great days; but it would be balanced, in my mind, by the feeling that, in the other course, I was disobeying the Church."

Words and omissions indicated are exactly as given in the printed letter.

WILLIAM PARET,
Bishop of Maryland.

LAST week a conference, attended by delegates from every diocese in Canada, was in session in Winnipeg, and a basis of union for the three provinces was agreed upon. The present provinces with their triennial synods will not be interfered with, but there is to be a general synod for the whole Dominion every five years to be presided over by a primate to be elected by the bishops from among the metropolitans of the various provinces. The general synod will have within its jurisdiction matters of doctrine, worship, and discipline, missionary and educational work, the training of candidates for Holy Orders, the erection and division of dioceses, and kindred matters of general interest. The synod of Rupert's Land now in session has ratified the agreement, and the consolidation of the Anglican Church in Canada is now assured.

THE Carmelite Priory Church at South Queensferry, Scotland, was reopened on July 10th, after a disuse of fully two centuries and a half. According to documents in the charter chest of the Dundas family, who have been the owners of the building since its erection the Priory was built by Sir George Dundas in the year 1330, and was placed under the charge of a Prior and a body of Friars. It would seem to have been used by the Carmelite order till 1587, when Sir Walter Dundas was obliged by the Balies and Town Council of Queensferry to desist from using it as a Church. The history of the Priory remains thenceforth almost in oblivion, and for the past two and a half centuries the structure has been entered only for the purpose of interring members of the family of Dundas.

Quite recently the members of the mission, which our Church has maintained for some years at South Queensferry, on the outlook for a suitable place in which to worship, approached Captain Dundas for liberty to use the Priory. Captain Dundas after consideration, offered the church in perpetuity on condition of its being restored, an offer which was accepted by the Dean and Chapter of St. Mary's Cathedral, who entered on a lease. The ceremony, connected as it was with so interesting an edifice, attracted a large number of people, the building being full. The service was choral. After the Dean had read the dedicatory prayers, and declared the building open for worship, he delivered a discourse from the text: Ezra v. 2.—"We are the servants of the God of heaven and earth; and build the house that was builded these many years ago."

CANADA.

The strike among the miners at Spring hill, Nova Scotia, is causing much distress. The Bishop has endorsed the appeal of the rector of Springhill for help for the women and children of his church who are suffering from this cause. Dr. Courtney says, "Whether our ideas are that justice is on the side of the employers or the employed, there can be no question as to which are the greatest sufferers while the strike continues, and the cry for bread is one that appeals to all classes of the community."

The increase in the number of persons confirmed in the diocese of Nova Scotia during the past year is six hundred more than the year before. The corner-stones of three new churches have been laid, and twenty churches consecrated, as well as twelve church-yards. The Bishop has spoken plainly of his desire to see a missionary brotherhood at work in the diocese. His idea is that the members should be clergy bound for a period of from three to five years in vows of obedience, celibacy, and, so far as salary is concerned, poverty. They would have their personal expenses paid, *i. e.*, clothing, traveling, board and lodging; beyond that, nothing, and they would be at the Bishop's disposal to go wherever he might desire, and do whatever work he might assign to them. The Bishop thinks he could find one or two to make a beginning if he had a fund out of which they could be supported. There was a large meeting of the church army, in Halifax, lately, Bishop Courtney presiding on the platform, to bid farewell to Capt. Hankins who was leaving the parish of St. Paul's, where he has been some time at work, to go to Newfoundland. A new officer is to be sent out from the head-quarters in England, shortly, to carry on the work at St. Paul's. A superannuation scheme has been established in Nova Scotia, for the clergy.

The Synods of Fredericton and Nova Scotia are to inaugurate, it is said, a Church of England girl's school, to be located in Windsor, N. S. The discipline and selection of teachers for the new school are under the control of a board of trustees, severally elected by the two Synods, King's College, and the share holders. A fourth of the amount needed for the purpose has been already subscribed, and a site for the buildings chosen.

The regular monthly meeting of the St. John Clerical Association was held at St. Luke's church, in the end of July. The question of the consolidation or unification of the Church of England in Canada is looked upon with considerable interest in the city of St. John. Dr. Partridge's letter on the subject, was lately printed in full in the *Globe*, of that town. The coadjutor Bishop of Fredericton, Dr. Kingdon, was married a short time ago.

In a sermon preached in St. Matthew's church, Quebec, by the Rev. Lennox Williams, son of the Bishop of the diocese, the preacher took occasion to condemn the political rascality which has been going on for years, and which has become so universal. After denouncing in severe terms the political scandals now being unearthed, he said that the only way to remedy such a condition of affairs was entirely to discountenance the authors of such rascalities. The preacher is a son-in-law to Colonel Rhodes, Mr. Mercier's Commissioner of Agriculture.

The Bishops of Iowa and North Dakota spent Sunday, the 10th Aug., in Quebec, preaching in some of the Anglican Churches. Both left on the 11th for a trip to Lake St. John. The Bishop of Quebec held an ordination at Cacouna, lately. Dr. Adams, principal of Bishop's college, Lennoxville, has gone to England on a short visit. He expects to return early in September.

The corner-stone of the new church of St. Luke's, Williamsville, diocese of Ontario, was laid during the session of Synod. A large number of the clergy assisted the the bishop in the ceremony. The congregation of St. John's church, Lansdowne, are building a new parsonage for the incumbent, the Rev. T. C. Young, who has consented to withdraw his resignation and remain. In order to do this, it is understood that Mr. Young has given up a very advantageous parish to which he was nominated, in Central New York.

A retreat, or "quiet days," for the clergy of West York and Peel, diocese of Toronto, was held at Woodbridge, in the middle of July. The addresses were on the "Seven Last Words," and the instructions on the duties of the priesthood.

The Bishop held an ordination service in St. Peter's church, Toronto, when five candidates were admitted to the diaconate, and six advanced to the priesthood. The Rev. Provost Body, of Trinity college, preached the sermon. Grace church, Toronto, has been made a free seated church, and the interior is being thoroughly overhauled and beautified.

The Rev. E. F. Wilson, whose work of establishing Indian homes is well known, has returned from his trip to England, and gives some account of the results of it in a letter just published. He has at present two homes at Sault Ste. Marie, and two at Elkhorn, while other buildings are to be erected immediately at Medicine Hat. Mr. Wilson's homes will thus be connected with three dioceses—Algoma, Rupert's Land, and Qu 'Appelle. The Provincial Synod of Rupert's Land meets in the middle of August, at Winnipeg, and the conference on the union of the Church of England in Canada, is to be held at the same time. The most important business upon the *agenda* paper of the Synod is the formation of the new diocese of Selkirk. The proposed diocese contains an estimated area of 200,000 square miles, and after its formation there will be eight dioceses in the province of Rupert's Land.

The Bishop of Qu 'Appelle's engagements for Sundays are now made up to the 16th of Nov. The Rev. Mr. Douglas has arrived at Medicine Hat to take charge of the parish, bringing many beautiful presents for the church. The children's guild at Qu 'Appelle are working for a stone font.

The Bishop of Algoma held a Confirmation service in St. John's church, Port Arthur, lately, five of the persons presented being married. One had been brought up a Presbyterian, two Methodists, and one from the Society of Friends. The last mentioned was baptized a year ago, and her three children have since received Holy Baptism.

At Ludburry mission, active measures are being taken to erect a church, and a site for a church-yard has been given.

The Bishop of Saskatchewan and Calgary held an ordination it St. Alban's church, Prince Albert, lately, when two students were admitted to the diaconate. The Bishop visited the Indian reserve, at Sandy Lake, on Whit-Sunday, confirming thirteen, all Indians. £1,000 has been voted by the S. P. G., towards the Calgary Bishopric endowment fund. £1,000 more had already been promised by the Colonial Bishopric fund.

The Bishop of Montreal is at present engaged in visiting the parishes and missions in his diocese. His appointments are made for August and part of September. The Dean of Montreal left for Cape Elizabeth, Me., on the 11th.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

Summary of statistics, 1889–90; Number of families, 6,836; number of souls, 29,750. Baptisms: — Infants, 1,549; adults, 301. Confirmations, 1,033; communicants, 12,515; Sunday schools:—Teachers, 877: scholars, 9,104. Contributions:—Parochial, $260,481.66; diocesan, $39,617.74; general, $9,210.17; total, $309,309.57.

A comparison of these statistics with those of 1876–7, the last year of the undivided diocese, is interesting, as showing the vast increase of the diocese of Chicago to-day, over the undivided diocese of Illinois, thirteen years ago. The number of souls then was 20,512; confirmations, 904; number of communicants, 8,100; general contributions, $2,030.09; total of contributions, $212,420.78.

The Rev. J. M. Curtis, rector of the Holy Communion, Maywood, whose illness we noted last week, died on Sunday morning. The deceased came from the diocese of Michigan nearly two years ago, and though so short a time in his new field, had shown himself a faithful and worthy priest, and had won the regard of all.

Waterman Hall, at Sycamore, is about completing a second school building, which will soon, we trust, be joined to the first by another, making a fine effect, and giving to the institution splendid accommodations for a hundred pupils. With the one now building the number will be limited to about 70. It is 35x56 feet. The rector, the Rev. Dr. Fleetwood, has returned from a vacation in the Rocky Mountains. The prospects for the re-opening are excellent.

The rector of All Saint's church, Ravenswood, with the men and boys of the choir, left town Monday morning for a week's encampment near Oconomowoc.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—By the will of the late James M. Brown, St. Luke's Hospital and the Society of St. Johnland receive each, $5,000, while the foreign committee of the Board of Missions receives $2,500.

Since July, the King's Daughters have been doing good work in connection with the summer corps of physicians of the Board of Health. By the end of the first week a hundred cases had been attended to in the matter of trained nursing, food, medicine, flowers, etc. The cases are referred to them by the physicians, and are largely connected with the tenement house population. The Children's Aid Society are doing similar work.

On the evening of August 31st, at 8 o'clock, a special service will be held in St. George's church, in the interests of labor. The preacher will be the Rev. F. W. Tomkins, Jr., rector of Christ church, Hartford, and formerly in charge of Calvary chapel, New York. It is requested that labor organizations attend this service or send delegates. The day following, Sept. 1st, will be Labor Day.

Bishop Coxe, of Western New York, is in town, staying at the Park Ave. Hotel.

August 24th, or the twelfth Sunday after Trinity, is the customary day in which to take collections for the Church Mission to deaf-mutes, as the Gospel for the day has to do with the healing of the deaf and dumb man. The yearly sum needed is about $10,000, including the Gallaudet Home for deaf-mutes at Poughkeepsie.

Dr. Gallaudet wishes it to be borne in mind that though he is the rector of St. Ann's church, and the general manager of the mission, the two are entirely independent. He began his work in a Bible class in old St. Stephen's, in 1850. Later on, St. Ann's, formerly Christ church, was got possession of and mortgaged in 1859 for $50,000. The last of this amonnt was paid off a year or two since, and the church is entirely free from debt, and self-supporting, with the exception of the $1,000 a year contributed by Trinity church. Here the Rev. Dr. Kraus conducts services with the voice, morning and evening, and Dr. Gallaudet in the sign language, in the afternoon. A year or two hence he will have been rector 40 years, and, if living, it is probable that he will become rector *emeritus* of St. Ann's, and Dr. Kraus its rector. In that case, Dr. Gallaudet will confine his work to the Church Mission to deaf-mutes. The Home includes 156 acres, with a substantial building to accommodate 25 people. These are mostly the aged and infirm, though many of the inmates do various kinds of work The location of the Home overlooking the Hudson is a romantic one, and quite worthy of these unfortunate children of silence who are the more dependent on the eyes for their enjoyment.

It should have been added above that St. Ann's church, at No. 9 West 18th st., with its four lots of 100 ft., is worth $100,000. Here the general manager, his assistant, and a missionary, have their offices, while they have held services, near and far, the past year in some 45 churches. As for the general education of deaf-mutes, it is done by the State, the number of schools in New York State being seven, while there are 60 or more throughout the country.

A promenade concert was given by Mrs. Rockwood, of Mamaroneck, for the benefit of All Souls' Summer House at Sea Cliff, L. I. The sum realized was $155. The Home consists of a number of cottages, in which for many years poor mothers and children have been cared for by All Souls' in this city.

CATSKILL.—On Sunday, August 10th, the Rev. W. L. Woodruff, rector of St. Luke's church, preached in Calvary church, N. Y., while the Sunday preceding he officiated at the State Camp in Peekskill, where he remained during the week, holding a daily morning service. Connected with his church is a very successful company of Young Crusaders, a junior branch of the Order of the Knights of Temperance. A short time since the company spent a most enjoyable week in camp, where their admirable arrangements and behavior attracted a crowd of visitors. Mr. Woodruff was formerly 2d Lieutenant, U. S. Army, and he is writing a drill manual for the Knights of Temperance, the Young Crusaders, and Maids of Honor, which appears in the successive numbers of *Temperance*, the organ of the Church Temperance Society.

SING SING.—The work of tearing down the old Trinity church erected in 1834 has begun, to make way for the new edifice on the same site. The new building, to cost some $60,000, will be of St. Lawrence county marble. The architect is R. W. Gibson of New York.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

On the 10th Sunday after Trinity, the Bishop of the diocese instituted the Rev. James Foster, lately of Iowa City, diocese of Iowa, to the rectorship of St. Stephen's church, McKeesport. The Bishop was accompanied by the Rev. Mr. Fleming, of Brooklyn. On Sunday afternoon the Bishop visited several of the smaller missions of the city, St. Timothy's, Chartiers, and St. Martin's, Knoxville, where he baptized several children.

The Rev. H. Q. Miller, of St. Mary's, Beaver Falls, has resigned his parish to accept the place of assistant in Grace parish, Philadelphia, the Rev. Dr. Stone, rector.

It is very cheering indeed to learn that St. Luke's church, Smethport, the Rev. John McCandless, rector, is to have a new stone church, costing about $15,000, to be given, we believe, by the senior warden.

Miskoka Lakes, Canada, bids fair to become the Church summer resort for the diocese of Pittsburgh. Besides many laymen, the Bishop and his family, the Rev. Messrs. Bragdon, Herron, Cameron, and many others, are residents there for the summer.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

WILMINGTON.—On Friday afternoon, August 8th, in the chapel of the Good Shepherd, Bishop Coleman received into the Church the Rev. William Morrison, a Presbyterian minister. Mr. Morrison was, at his own request, baptized (hypothetically) by the Bishop, and on the morning of the 9th was confirmed, and received the Holy Communion. The Rev. Stuart Crockett was his sponsor in Baptism, and presenter for Confirmation. For some time past Mr. Crockett has been directing him to the Church. Mr. Morrison is a graduate of Princeton. He is to be a candidate for Holy Orders in the diocese of Delaware.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

The Church in Ohio has, in one month's time, had the remarkable accession of four ministers, who have been received by Bishop Leonard as postulants for Holy Orders. Of these, Mr. H. D. Cone,

from the Presbyterians, has been assigned to duty at Peninsula, O.; the Rev. F. A. Reinan, from the Moravians, has been licensed for work in Christ church, Cleveland; Mr. D. F. Davies, from the Congregationalists, and Mr. Coston, from the colored Methodists, are the other postulants. *Church Life*, in commenting on this remarkable influx, says: "They are superior men, intellectually and spiritually, and while we rejoice in giving them a hearty welcome, yet we accord them our sympathy, in view of the separation from old associations and pastoral attachments. To follow the clear dictates of conscience, though it be done courageously, is in such cases at the cost of heart-ache and strain of the affections."

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

CITY.—The Joint Tenants and Trustees of All Saint's cathedral were in session at the Deanery on the evening of the 11th inst. This board is the legal owner of the cathedral property, holding it under the terms of a declaration of trust, until such time as an active cathedral corporation shall be formed. This is the first meeting of the Board held in several years, and was called together to take action in regard to the improvement of the property, and to fill the vacancies in the Board. The presidency having been vacant since the death of Bishop Welles, the secretary, the Rev. E. W. Spalding, D.D., sometime dean of the cathedral, called the board to order, and Mr. J. T. Birchard was elected president *pro tempore*. When full, the board comprises six members. Two have died since the last meeting, and the other four, all of whom were present, are: the Rev. Dr. Spalding, Mr. J. F. Birchard, Mr. L. H. Morehouse, and Mr. Chas. P. Jones. The two vacancies caused by the death of Bishop Welles and Mr. Samuel Bush, were filled by the election of Bishop Knight and Dean Williams. The former appeared, and qualified by assenting in writing to the terms of the declaration. The dean was, unfortunately, absent on account of the serious illness of his youngest child. Bishop Knight then became permanent president of the Board. The Rev. Dr. Spalding resigning the secretaryship, Dean Williams was elected to succeed him, and Dr. Spalding continued to act as secretary *pro tem.* Dr. Spalding also presented his resignation from membership in the board, by reason of removal from the city, but the board unanimously declined to accept the same, and the ex-dean consented to remain a member. A petition from the wardens and assessors, as representatives of the cathedral congregation, was then read, declaring the urgent necessity for material improvements in the cathedral property, and the Bishop and dean were authorized to take steps to effect the same.

Dean and Mrs. Williams mourn the death of their youngest child, on the early morning of the 12th inst, after an illness of twenty-four hours. At the offertory, in the celebration of the Holy Communion, were received and blessed a pair of altar candlesticks, presented by the dean as a memorial. Later in the forenoon, while the casket rested in the church, these were lighted, and stood at the head and the foot.

A silver ciborium has been made for the cathedral altar, the dean having asked and received offerings of silver for that purpose.

The Rev. Edward Sprague Welles, eldest son of Bishop Welles, a young and earnest priest of the diocese, died in Waterloo, N.Y., on the 12th inst. Mr. Welles was born in Red Wing, Minn., Oct. 8, 1862. He studied at the Racine Grammar School and College, graduating in 1883. He was valedictorian of his class and head of the college, and in 1882 was the Larrabee prize man. Mr. Welles pursued his theological studies at Nashotah and at Oxford, and was ordained at the cathedral in Milwaukee by his father, in 1887. His only charge was the rectorship of Christ church, Milwaukee, where his work was earnest and thorough, and where he won the hearts of the people. He attended his father, Bishop Welles, at the Lambeth Conference in 1888, and was with him at his death, soon after their return, at Waterloo. Mr. Welles then returned to Milwaukee and resumed the rectorship of Christ church for a short time, but was obliged through ill-health, from which he never recovered, to resign it soon after. The ensuing winter he spent in Alabama, with the Rev. Dr. Spalding, at Eufaula, and Bishop Wilmer, at Spring Hill. The southern climate had not benefitted him as was hoped, and he spent the summer of 1889 quietly at Waterloo. Hope of recovery was still held out to him, and he spent much of the fall and last winter in Brooklyn, under medical treatment. Returning again to his home in Waterloo, he began to fail. A trip to California was planned, but he never recovered sufficiently to be moved. The funeral services were held at All Saints' cathedral, Milwaukee, on the afternoon of Friday, August 15th, conducted by Bishop Knight and Canon St. George. The surpliced choir and a number of clergy met the casket at the cathedral door. Four clergymen and four laymen acted as pall-bearers. The casket rested in the choir, surrounded on each side with tall lighted candles. The burial anthem and several resurrection hymns were sung, and suitable collects were read by the bishop. Later in the day, after Evensong, a brief office for the dead was intoned by the Rev. R. H. Welles, Jr. At 7 P. M., in the dim twilight, lighted only by the candles which still burned around the casket, the casket was again taken to the railroad station. The clergy passed complimentary resolutions, and requested the Rev. S. S. Burleson to represent them at the committal. Mr. Burleson accompanied the party to Red Wing, where, after a solemn Celebration of the Holy Communion, the body was committed to the ground.

The following are the resolutions passed by the clergy:

WHEREAS, It has pleased the Great Head of the Church to call to His nearer presence our devout brother, Edward Sprague Welles, priest, we, the Bishop of Milwaukee, and clergy present at the burial service in Milwaukee cathedral, desiring to express our love and appreciation for our departed brother,

Resolve, That in the death of Edward Sprague Welles the Church militant loses a priest whose devotion to catholic truth and simplicity of life gave marked value to his work for the Holy Church, in the brief ministry which in the wisdom of our Heavenly Father he was permitted to spend among us, and, further

Resolve, That the transparent and conscientious devotion to principle, and the earnestness of purpose so conspicuous in his life is a legacy for which we, his brethren in the priesthood, may be thankful. And we pray that God, in His mercy, will grant unto the soul of our dear brother a place of refreshment and rest, and the light of everlasting glory, through Jesus Christ our Lord.

KENTUCKY.

THOS. U. DUDLEY, S.T.D., Bishop.

LOUISVILLE.—The Rev. Job Turner, of Virginia, held a mute service at St. Paul's tenth Sunday after Trinity, to a deaf and dumb congregation. There are quite a large number of this class of persons in the city and vicinity, who always make it a duty to attend, as the opportunities for a service in the sign language are not frequent.

The Rev. Robt. Barnwell, of St. John's church, has been the recipient from some unknown friend of the Church in New York of $1,000, a donation for the rebuilding of this church.

St. Paul's church being closed for interior repairs, daily services are held in the chapel.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—A feature of the work of the city missions, under the superintendence of the Rev. Herman L. Duhring, is the volunteer services given by the choirs of several of the churches at the public institutions. Of these, the choir of the church of the Holy Apostles is the most frequently heard. On Sunday afternoon, August, 10th, it rendered the service most beautifully in the Eastern penitentiary, where a brief service is held each Sunday morning in the several corridors.

The city mission appointments for Sunday, August 24th, are: Church of the Nativity choir at the Eastern Penitentiary, 3:30 p. m.; the Rev. W. S. Heaton, Alms House, 9, 10:10 a. m., and 1:45, 3:30 p. m.; the Rev. J. A. Brown, Colored Peoples' Home, 10:30 a. m.; Children's service, 3:30 p. m.; the Rev. T. S. Rumney, D. D., or substitute, Germantown Poorhouse, 3:30 p. m.; the Rev. Charles E. Milnor, Penn. Widow's Asylum, 3:30 p. m.; the Sheltering Arms, 8 p. m.; the Rev. R. H. Barnes, Penn. retreat for the blind, 9 a. m.; Home for Consumptives, Chestnut Hill, with All Saint's Brotherhood Choir, 3:30 p. m.; the Rev. J. G. Furey, Old Ladies' Home, Wissinoming, 4 p. m.; the Rev. Herman L. Duhring, superintendent, County Prison, 9 a. m.; Eastern Penitentiary, 3 p. m.; children's service, 3:30 p. m. The Rev. Herman L. Duhring, superintendent of the city mission, reports for the month of July as follows: Meals dispensed from the Central Sick Diet Kitchen, 1,290: Northeast, 1,252; Southeast, 737; Northwest, 442; Southwest, 709; total, 4,430. Institutions visited, 28; services, 94; baptisms, 8; burials, 9; communions, 7; visits by clerical and lay missionaries, 1,214; visits and calls by the superintendent, 85; callers at the Central Office and Central Diet Kitchen for all purposes, 2,695; daily average, 104; greatest number of callers, 165, on July 22d; admitted to the House of Mercy and the Home for Consumptives, 8.

The Rev. C. W. Duane, who has been for some years rector of St Andrew's church, West Philadelphia, and president of the Convocation of West Philadelphia, has accepted the headship of Burlington College, which was founded by the Rt. Rev. G. W. Doane. Mr. Duane has been very successful in his work at St. Andrew's, the new church having been built during his ministry.

The Rev. James Sydney Kent, who for two years has been rector of St. Mary's church, Ardmore, entered into the rest of Paradise on Thursday, August 14th. Owing to ill-health he had not been able to perform his duties for some months. He was born in Montreal, Canada, January 30, 1849. He graduated from Berkeley Divinity School in 1876, was ordained to the diaconate in June of that year by the Bishop of Albany, and advanced to the priesthood in December of the same year. He has had charges at Cambridge, N. Y., Cleveland, Ohio, Lawrence, Massachusetts, and Ardmore, Pennsylvania.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

On Thursday, July 24th, entered into rest, the Rev. John Milton Peck, aged 60 years. He was born in Fall River, Mass., June 13, 1830; graduated from Trinity College in 1854, entering Berkeley Divinity school, Middletown, Conn.; was ordained to the diaconate by Bishop Williams in 1856, and to the priesthood in 1857; was married in Tariffville, Conn., Aug. 20, 1856, to Catherine Janet Turnbull, who, with a daughter and two sons, survive him. During his several rectorships he was instrumental in building a number of beautiful churches, the last being Trinity church, Bridgewater, Mass. The past three years of his life were mostly spent in mission work, for which he seemed peculiarly fitted. After a brief service at his home, Paisley Cottage, Menauhant, at which Dr. Lindsay, of St. Paul's church, Boston, officiated, the remains were taken to the family burial ground in Dighton, Mass., committal service being said by the Rev. Mr. Hilliard, of Boston. Many former parishoners from Fall River, New Bedford, and other places, were present to pay the last tribute of respect to one of whom Bishop Paddock wrote "that his life was blameless and holy, and that whatever work he undertook he did it thoroughly, conscientiously, and well."

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

BURLINGTON.—The 12th annual festival of the Vermont Church Choir Guild will be held in St. Paul's church, on Thursday, Oct. 2nd. Reduced rates have been obtained on the railroads, and St. Paul's parish will entertain all visiting clergy and choristers. The conductor will be Mr. S. B. Whitney, of Boston, and a large attendance is expected.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

The Bishop and Mrs. Littlejohn started on Friday, August 15th, for Manchester-by-the-Sea, N. H., where they will spend a month.

The Rev. Dr. J. G. Bacchus, rector of the Church of the Reformation, is spending his vacation abroad, and will return early in September.

Christ church, South Brooklyn, has raised $13,500 for the parish house of its chapel, instead of $3,500, as reported.

The Rev. Lewis Brown, rector of St. Luke's church, Cincinnati, O., preached in the Church of the Good Shepherd, Sunday, Aug. 17th. The rector of the church is Rev. Dr. H. B. Cornwell.

Rev. Dr. Chas. H. Hale preached a characteristic sermon on Sunday, Aug, 10, basing his discourse on a recent incident in which a colored clergyman and his family had been turned out of their home on account of color. He then applied the parable of the pharisee and publican.

Rev. Dr. Darlington, rector of Christ church, E. D., went to preach at St. John's church, Cape May, on Sunday, August 17th, while the Rev. E. P. Miller, of Hudson, N. Y., officiated at Christ church chapel.

The Rev. R. C. McIlvaine, rector of St. John's church, Keokuk, Iowa, preached at St. Paul's church, Glen Cove; the Rev. J. McK. Pettinger, rector. This church, situated on a terraced hillside is, in some respects, one of the most attractive in the diocese. A striking feature is its handsome memorial windows.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

CITY.—A beautiful window in memory of the Rev. Alexander Mercer, was placed in Trinity church last week. It is on the south side of the church, and shows an angel kneeling at a grave, at the head of which is a cross. Dr. Mercer was rector of Trinity during the years 1853 and 1854.

The Rev. Mr. Osborne, rector of Trinity church, began his vacation last week, and will be absent until about Oct. 1st.

The Rev. A. L. Wood, rector of St. John's, is camping out for two weeks at Budd's Lake, N. J., with his choir boys.

BELLEVILLE.—The Ven. Archdeacon Abbott, of Christ church, will spend the the month of August in the Berkshire Hills. The Rev. Mr. Waite, of Montclair, will officiate in his absence.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

DAYTON.—The new three manual organ built for Christ church this summer, by Wirsching & Co., Salem, Ohio, is giving great satisfaction. It was opened by Mr. Clarence Eddy, of Chicago, July 24. The parish here secured the services of Mr. Douglas G. Phair, as organist and choirmaster. While the organ was in process of erection, the rector, Rev. Herbert J. Cook, spent a month in his old parish, St. Mark's, Coldwater, Michigan, where his family have passed the summer.

KING HALL.

This institution has been established under the direction of the bishops who have been appointed members of the Commission for Work among Colored People. It is designed to give a thorough preparation for the priesthood, intellectually, morally, and spiritually; and its full course is approved by the bishops as sufficient for that end. But, as for years to come there will be men otherwise adapted to the ministry who will be unable to take that course, a

course will be provided as a training for Deacon's Orders, which can become part of a further preparation for the higher degree.

For those not qualified to enter at once on either course, Howard University opens its doors, welcoming them to a share in all the instruction given by its professors, while leaving them under the pastoral care and discipline of the warden of King Hall.

Every one seeking admission to King Hall, or to the university as a student for King Hall, must come with the commendation of his bishop, and with a certificate of his qualifications as a candidate or postulant for Holy Orders. Proper provision must be made, and assurance given for the payment of expenses, which will amount, exclusive of clothing bedding, etc., to from $110 to $150 annuallly.

The special advantages of King Hall consist:

1. In its connection with Howard University, where a large number of men of African blood are gathered, who cherish an enthusiastic devotion for the elevation of their people, and where the students preserve their associations with and sympathies for the people among whom they are to labor.

2. In its position at Washington, the capital of the Nation, where there is a large colored population, including highly cultivated, as well as deeply degraded, classes.

3. In the climate, and in the beauty of its situation on a hill overlooking the whole city, with the grounds of the university opposite, and those of the National Soldiers' Home immediately adjacent.

4. In its direct responsibility to the Church through the bishops of the Church Commission, under whom the warden holds his appointment, and from whom all his authority is derived. The address of the warden, the Rev. Henry R. Pyne, is King Hall, Sixth Street Extended, Washington, D. C.

EPHPHATHA.

BY WILLIAM B. CHISHOLM.

"Ephphatha!" Thus the Christ with sigh,
And gazing in the peaceful sky,
Gave healing with the gentle word
"Ephphatha"—thus from wintry thrall,
Behold, unlocked the fountains all;
The sweet songs of the bird;
The murmurs of the field and fen;
The vernal paean of the glen,
Its leaves by breezes stirred;
"Ephphatha"—thus o'er summer's wane
In yellowing wood—o'er dusty plain—
The sweet breath of cool dews again
To panting flock and herd,
All tell of Him who only sighed
O'er human sorrows multiplied,
'Tis He, the Sinless Crucified:
"Ephphatha!", Lord, with us abide!

Twelfth Sunday after Trinity, 1890.

LETTERS TO THE EDITOR.

ARTICLE VIII.

To the Editor of The Living Church:

Mr. MacQueary, in his remarks on the 26th ult., on the Sixth Article of Religion, has evidently forgotten the Eighth Article. The Church herself pronounces in that as to the accordance of the Creeds and Scriptures.

H. C. RANDALL.

CORRECTIONS.

To the Editor of The Living Church:

Kindly allow me space to correct an error in your Delaware correspondence, of Aug. 2d, which has caused some anxiety and annoyance. I am spending part of each week at Rehoboth, but I am thankful to say that I am in excellent health, and in entire charge of my own parish. Rehoboth is two hours from Dover, and Wilmington somewhat less.

LEWIS W. GIBSON.

To the Editor of The Living Church:

The obituary notices of the late Rev. Robert J. Walker, as published in the Church papers, contains an error as to the place of his ordination. The present writer is a living witness to the fact of his ordination by the Right Rev. Philander Chase, in the chapel of Jubilee College, on the 3d Sunday after Trinity, June 8, 1845, together with Richard Radley and Abraham J. Warner, as reported by the Bishop in his annual address to the convention of that year, held in Springfield (p. 26 of journal), on the 16th and 17th of June. Mr. Walker soon after took charge of Christ church, Rushville, and was still in charge of this parish June, 1848.

ABRAHAM J. WARNER.

A GREAT RELIEF.

To the Editor of The Living Church:

It gives one great relief of mind to know that the Bishop of Ohio has taken action in the matter of the Rev. Mr. MacQueary. As a layman, I have of late found cause to wonder, and have been much concerned to see how far certain men, professing to be priests in the Church, would be allowed to go, in preaching, teaching, and countenancing those things which are contrary to the teaching of the Church. It is but a step from a virtual denial by one priest of the doctrine of Apostolic succession, in a recent session of "the Church normal school for the promotion of heresy," to the endorsement by an Episcopal minister of a Congregational preacher who virtually denied the doctrine of the Trinity; and it is not a *very long way* from that to the ideas set forth in the writings of the rector of Canton. The Bishop of Ohio, in inhibiting the Rev. MacQueary, has done the only right thing possible in the case. Viewing all this from the humble standpoint of a layman, we should much like to know how far ecclesiastical authority in certain directions may be stretched before it cracks, or else breaks altogether and vanishes away.

E. C. C.

ST. JOHN'S GOSPEL, VIII: 1–11.

To the Editor of The Living Church:

In reference to St. John's Gospel, viii: 1-11 (about the woman taken in adultery) we find Bloomfield's Commentary on the Greek Testament, says as follows: "*External evidence for* the paragraph. It is found in 284 MSS, and six Evangelisteria. . . . . *Internal evidence against* the paragraph. This is anything but decisive: In short, the arguments *against* the paragraph from *internal* evidence resolve themselves into a series of objections (or rather surmises) founded on misconception; many of them such as might be advanced against *any* passage, even whose authenticity is undisputable. . . . . The whole is perfectly consistent with the gentleness and benevolence of our Lord, while, at the same time, the censure itself is sufficient for the purpose. . . . . While we can easily imagine why it should have been *omitted*, no tolerable reason can be assigned why the story should have been *fabricated at all*, or if so, why fabricated with the present circumstances; and how it could, amidst so many objections, have found its way into five-sixths of the MSS."

In Trollope's Commentary on the Greek Testament, and in reference to the same passage, we find the following: "The weight of evidence, however, both internal and external, is decisive in favor of its authenticity." Each of the above quotations is from the work of an European scholar, a Cambridge man.

In view of comments like the above, quoted from sources entitled to respect, it would hardly be wise to assume that among all authorities there is perfect agreement that the paragraph in St. John, viii: 1-11, is an interpolation. Before expressing pronounced condemnation there would seem to be enjoined a prudence and a caution somewhat similar to that kind forethought inculcated in the lesson of the narrative recorded in the passage itself.

CHURCHILL EASTIN.

"EVOLUTION OF MAN AND CHRISTIANITY."

To the Editor of The Living Church:

In view of the mischief likely to be done by the above book, I feel called upon to let your readers know that there is an effective antidote in Dr. Hall's "Problem of Human Life Here and Hereafter." While I do not quite agree with Dr. Hall's ideas of psychology, I am free to express my opinion that he has unanswerably demolished the arguments of the Evolutionists, and utterly discredited Profs. Tyndall, Haeckel, Darwin, and Huxley, proving them inaccurate as observers of phenomena, and unsound in their reasonings. From a monograph it would be difficult to make a quotation that would be short enough for your columns to prove this. But here is one from page 479.

"No one can deny the formidable nature of the argument, had Darwin originally claimed that the cow had descended from *toothless* ancestors, and that she had ever since been gradually developing teeth, and would, without a doubt, in time have upper incisors; and then, had he adduced as proof the undeniable fact that the calf already begins to show these incisors in its embryonic condition, it is really difficult to imagine what could be said in reply! He could also have claimed with a flourish of logical trumpets, that all quadrupeds had developed from legless reptiles; and as conclusive confirmation, could have referred to the boa-constrictor, which was already gradually approaching the quadruped form, under the 'scrutinizing' care of natural selection, showing undeveloped but well-defined leg-bones in the hinder portion of its body, which would no doubt in time be developed by survival of the fittest, and differentiated into perfect legs. The same position could have been taken in regard to the embryonic teeth and rudiments of legs in the whale tribe. But instead of this bold and triumphant position, the stupid inventor of "pangenesis" threw away the whole opportunity—called them 'aborted organs,' and thus reversed evolution, development, and survival of the fittest, breaking down his own theory of descent! A more witless escapade it is difficult to conceive of being perpetrated by a sane writer; while it is equally surprising that Huxley, Haeckel, and all other advocates of the theory, instead of discovering this fatal fiasco of their leader, have innocently followed in his footsteps, and still continue to stamp out evolution by claiming that the cow lost her upper incisors, and the boa-constrictor its legs, by "survival of the fittest!"

If I am wrong in my estimate of this book, may I have the benefit of the correction of those who have read it and differ from me. Till that is done I wish to go on record as rejecting any theory of evolution in either material or spiritual things, except that which operates in the mind of one Great Evolver. And there are many with me.

J. J. MORTON.

Diocese of Niagara.

WHY I BECAME A CHURCHMAN.

To the Editor of The Living Church:

In response to your invitation in THE LIVING CHURCH, July 19th, I send you a list of books that have helped me with a brief statement of why I came into the Episcopal Church, after being a Presbyterian minister for sixteen years.

The following books have been of much service to me in confirming my views of Church polity, and in opening up new roads of scripture truth in the line of Apostolic doctrine:

Doctrine of Apostolic Succession. Percival.
Double Witness of the Church. Bishop Kip.
A Presbyterian Seeking the Church. Mines.
Our Family Ways.
Apollos; or the Way of God. Bishop Coxe.
Reasons for Being a Churchman. Little.
The Church and Its Apostolic Ministry. Bishop Spalding.
Catholic Dogma the Antidote of Doubt. Bishop McLaren.
What is Modern Romanism? Bishop Seymour.
Guide Marks for Young Churchmen. Bishop Wilmer.
Church Doctrine. Bible Truth. Sadler.
The Church and the Ministry. Gore.

After serious thought and careful examination, I entered the Episcopal Church because,

First, I have found abundant evidence to prove that the Episcopal Church is in historic connection with the Church which Christ founded and which is described in the Gospels and Acts of the Apostles, and Epistles of the New Testament. I can apply with aptness to the Church the words, "How well in this appears the custom of the antique world."

Second, The service of the Episcopal Church meets and satisfies all the devotional wants of the human soul. Her beautiful liturgic service, when properly understood and heartily used, cannot fail to lead the soul of the worshipper to God through Jesus Christ the only Mediator.

Third, Because the Episcopal Church gives due weight to the difference between belief and opinion. Belief is definite and exact; as to opinion the range is wide.

Fourth, Because of the prominence and importance given to Christ and the Holy Scriptures throughout all the services. Worship holds, and holds justly, the first place here.

Fifth, Because I find in the Church the Sacrament of the Lord's Supper occupying the place of prominence it held in the Apostolic times. "The disciples came together to break bread."

Sixth, Because of its Scriptural Episcopacy, proven so fully and conclusively by history (Biblical and profane), analogy, and universality, there being no other form of polity in the Christian Church for 1500 years.

Proven also, it seems to me, by its unity, its unchanged faith, its perpetuity and inherent power of self-recovery.

Seventh, Because the Episcopal Church has retained in unbroken con-

tinuity all the requisite elements of true Catholicity, being at the same time free from corrupt and needless additions. She is Catholic, reformed, scriptural, and authoritative. She has continued steadfastly in the faith, the ministry, the sacraments, and the worship of the Apostolic Church.

I rejoice in being now a member of the Church which my Lord and Saviour Jesus Christ founded, in which the Apostles lived and labored, and in which they and the martyrs died. I feel it a high privilege to be enabled to do something to extend the influence of such a Church among my fellow men. "Come thou with us and we will do thee good."

J. C. QUINN,
General Missionary, Montana.

DURING THE ANTHEM.

To the Editor of The Living Church:

Will you kindly tell me when and where a custom I have seen of late originated. I refer to the growing custom of allowing congregations to remain seated during the Anthem. If it has its origin in any primitive practice, or is deemed more worshipful, or is in the least a necessity, I should feel that there was nothing more to say. Perhaps in primitive times the people squatted on the cold stone floors in place of kneeling or standing. Perhaps, with the recent addition of comfortable pews, this is the origin of the custom in dissenting bodies of sitting during the singing. Perhaps it is more worshipful to take "a rest" from worship so as to take part more energetically later on, or perhaps the officiating priest or minister may find it needful to ask his people to remember their poor frail bodies, and rest in their pews while the choir does a little private concert for the benefit of the congregation (?). It may be "English you know;" but why we should strive to deserve the name of anglomaniacs the writer can hardly see. The custom seems irreverent and needless. The choir has not only to stand but to work hard while standing. The clergy and congregation are hard enough on a chorister, man or boy, who whispers or moves about a little, but the congregation is supposed to be quite excusable in forgetting the Church's ways, which are, to kneel reverently in prayer, to sit reverently to receive instruction, and to *stand* reverently during the praises offered for God's glory and not man's pleasure.

A. W. HARRINGTON.
West Chester, N. Y.

A CORRECTION.

To the Editor of the Living Church:

Allow me to give the statistics, as a basis for comparison, of two conventional years in the diocese of Delaware; in view of the statements made under the heading "Delaware," in the issue of THE LIVING CHURCH of August 9th.

The summary of statistics for the conventional year 1888-1889, is as follows: Clergy, canonically resident, 32; clergy, parochial and missionary within the diocese, 26; parishes, 28; churches and chapels, 38; Baptisms—infants 236, adults 61, total, 297; confirmed, 272; communicants—removed 115; died, 36; lost otherwise, 27; total 63; added, 311; present (1889) number, 2,416. Sunday schools—teachers, 240; scholars, 2,729. Total contributions, $59,422 04.

Now, the conventional year 1889-1890: Clergy, canonically resident, 35; clergy, parochial and missionary within the diocese, 24; parishes, 28: churches and chapels, 39; Baptisms, infants, 358; adults, 57; total, 415; Confirmed, 253; communicants—removed, 86; died, 31; lost otherwise, 107; total, 138; added, 358; present (1890) number, 2,636. Sunday schools—teachers, 296; scholars, 2,508. Total contributions, $69,416.63.

Is the statement correct that "the number of Baptisms and Confirmations more than double those of any previous year?" "and the total contributions exceed those of any year, as far back as 1883, by more than $14,000?" Please note that the number confirmed during the past convention year was 18 less than the year previous. The total contribution of the past year $10,000, not $14,000, more than the previous year. The Bishop's good work is evident in our midst, no less than the love I is people have for Him; but let us, in giving statistics, report them correctly.

D.

REVISED VERSION OF THE BIBLE.

To the Editor of The Living Church:

Churchmen are dividing into two great schools; the Broad or Radical school, and the Conservative; the latter consisting of many of the old Evangelicals, High Churchmen. and Catholics.

The Broad Church policy is embraced in three notable measures. Under the guise of "Enrichment of the Liturgy" it sought to weaken, by the character of the changes it introduced, the reverence of the people for the book of Common Prayer, as their guide in Faith and practise, and to undermine their trust in its stability.

Under the delusive plea for "popular representation" it sought to radically change the structure of the General Convention, from a council under the guidance of the Holy Ghost manifesting itself in an agreement of dioceses and orders, into that of a popular assembly wherein a group of a few large dioceses would be supreme, and the Convention easily become controlled by a few ecclesiastical bosses.

The third practical measure in behalf of an unsettlement of the Faith, is the proposed introduction of the Revised Version of the Scriptures into the Church's services.

The arguments adduced in its behalf, viz:—of an assumed greater accuracy; of arousing attention by unexpected expressions; of allaying suspicion that the Bible, if re-translated, would come out something very different from the Bible to which we have been accustomed,—and the benefit of the up-setting of a still lingering Bibliolatry in this unbelieving age, are not likely to deceive any as to the real purpose of this measure.

MASSACHUSETTS.

WANTED—A "REVISED VERSION."

To the Editor of The Living Church:

I have read with interest Father Hall's letter, and agree with him in attributing much merit and scholarship to the Westminster Version. But he has overlooked its fatal defect, (at least in the N. T.), viz, its reliance on *heretical MSS.* for the sacred text. Years ago, when I was acting as Professor of N. T. Exegesis in the Seabury Divinity school, I used the Tischendorf text in my classes. But I am convinced of my mistake. In the summer of 1889 I had full opportunity to talk over the matter with Archpriest Hatherly, of Constantinople. He convinced me that the Orthodox Church utterly rejected and despised these worthless MSS. They were preserved simply by accident, as useless old lumber for wrapping, or for kindling fires. The text of the Greek Church does not differ materially from our *textus receptus;* and that, in conjunction with the Latin Vulgate, should be the basis of any authorized version. The Bible is not a profane classic, and the Church has never made Constantin Tischendorf, of Leipzig, its witness and keeper of Holy Writ, "by proxy." In the O. T. I believe the LXX. Greek, which was our Lord's authorized version, a much better authority than our present tenth century Jewish MSS.

The Westminster version is a valuable work of great scholarship, but it can never become the Church's version. At the same time, our present King James version is justly obnoxious to the charges which have been brought against it for many years. We *need* a revised and authorized version. This should be given to us by the Bishops of the Anglo-American Church in its various branches throughout the world. To them we have a right to look for this Bread of Life; and scholarship is not so utterly lost in the Anglican Church, that we need go outside its pale for aid and assistance.

JOHN ANKETELL, A. M.

THE CLERGYMEN'S RETIRING FUND SOCIETY.

To the Editor of The Living Church:

I read with much pleasure in THE LIVING CHURCH, of July 26th, an article by the secretary of The Clergymen's Retiring Fund Society, and was thankful to see a plan proposed for a systematic supply of the fund needed for the most neglected, though one of the most important of the Church's duties. That many Church people will gladly adopt Mr. Holcomb's plan, I have no doubt; but, there are many, many more equally loving and faithful communicants, who could not possibly spare, at one time, out of their scanty earnings, the sum of even one-dollar; so I hope that Mr. Holcomb will not take it amiss if I suggest a plan that has been in my mind for some time, and by which poor and rich would all contribute alike, as far as pledges are concerned; that, of course, not preventing the society accepting "special gifts" that might be offered. It is estimated that there are 480,000 communicants in the Episcopal Church of the United States; so if each one would pledge him or her-self for five (or ten) years, to give only five cents a month, a very little calculation will show, that in only five years, a large sum over the one million dollars desired will be secured. For any one pledged, who might die before the pledge expires, there would surely be some one of his family who would fill the pledge as a memorial offering.

I should like to call attention to the fact, that it does not seem right that the clergy should be asked to urge this matter on their people, as they would naturally feel a great delicacy about what must seem to them like asking money for themselves. Let the bishop of each diocese issue a letter, setting before the people this great need, and by special appointment, make it incumbent on one of the wardens or vestrymen of each parish, to obtain pledges, and to supply to those who take them the cards suggested by Mr. Holcomb.

A MANY YEARS' SUBSCRIBER TO
THE LIVING CHURCH.

MINISTERIAL SUPPORT.

To the Editor of The Living Church:

"Observer," in your issue of August 9th, comments on the convention address of the Rt. Rev. Bishop McLaren. What is the use of trying to cure a radical disease by tinkering at little side issues? The Bishop says: "The root of the evils mentioned is found in the present imperfect method of raising the funds to pay the minister's salary." This is true. How then shall we get at this root? The system of pious frauds known as church entertainments is nowhere near the root.

The pathetic description of the minister kissing his wife on Easter Monday preparatory to immolation by the selfish, rich churl of the select vestry, though very thrilling, yet gives us no glimpse of the root of the evil.

The matter does not lie in the fact that the many become poorer and the few richer among our laymen. All this looking for leaks in the layman's honor, and the select vestry's generosity is utterly beside the mark. Self ishness, and greed, and pride, and offended vanity, will develop amongst select vestries in the future, as they have in the past.

The truth is, we are altogether away from primitive practice and apostolic conception of the way of the support of the ministry. They who serve the altar should live of the altar.

Now the select vestry is not the altar, nor is the women's guild or the financial committee; the altar is the altar, and if we have an altar at all, that is where the minister should get his living.

And, sir, until the Church returns to gospel principles, and ceasing to rest on salaries, financial committees, etc., the minister lives off the altar and receives his needful supply directly from the Church of God, we shall have the outcry about poorer salaries, and the necessary consequence, a select vestry-ridden priesthood.

There are two plans which are thoroughly evangelical and catholic, one is that the ministers of a given church live of the offerings made and placed on the altar of that church by the worshippers. Another is, that the unit, say of the diocese, pay all the ministers of the Church in that diocese, according to need and equity, and the source from which the diocese thus supports its ministry be maintained by the voluntary offerings of every congregation, towards the Church (and not towards itself), and the free will offerings, gifts, donations, and bequeathments of the faithful of Christ's Church.

Now, sir, these are first principles, radical remedies. They may taste like poison to many, but the poison of false principles, of a hireling ministry, an unequally paid priesthood, a non-sacrificial giving people have so saturated nineteenth century protestantism, that nought but the antidote, heroically applied, can cleanse the blood and purify it to flow in the ancient Christian courses as it began to stream from the life of the Blessed Lord in His Apostles, and the immediate organizers of His Church.

CHAS. WHITCOMBE,
Hamilton, Ontario.

The Living Church.

Chicago, Saturday, Aug. 23, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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A CORRESPONDENT of one of our Church papers complains that at a summer resort on the coast the Church service is "ritualistic," and advises all who love "evangelical truth and protestant worship" to attend the Presbyterian church in that place. The ritualistic service which he denounces is doubtless, *verba ipsissima*, from the Prayer Book, but with "lighted candles and unusual vestments" in the chancel, it is not evangelical and protestant. He would find the like offensive ritual in some Lutheran churches, and would he therefore conclude that they are not "protestant"? What would be thought of a "ritualist" who advised Churchmen to attend a Roman church because his parish priest wore a surplice and black stole at the altar? Yet our contemporary, commenting upon the letter, says: "As a matter of what is right, and lawful, and consistent with reasonable convictions regarding the Church, it is not so easy to condemn the position."

THE conclusion of the late Presbyterian Assembly to restrict revision "within the limits of the Reformed or Calvinistic system of doctrine" was doubtless a disappointment to the more ardent revisionists. They need not, however, be discouraged. Half the battle was won in securing a vote in favor of any revision at all, and the other half, or the best part of it, so far as the "horrible doctrines" are concerned, can be carried, under the shrewd wording of the limitation. "Reformed" and "Calvinistic" are placed together in a rhetorical way as though they were synonymous, and so they will be popularly understood. But they are not synonymous, as the framers of the proposition must have known. This was recently shown by Dr. Philip Schaff, in a letter to *The Independent*. He says:

> The Reformed system and the Calvinistic system of doctrine are very closely related, but not identical. The title "Reformed" in its technical, historical sense embraces all the non-Lutheran Churches of the Reformation, *i. e.*, the Protestant Churches of Switzerland, the Palatinate, France, Holland, Hungary, Bohemia, England and Scotland. The Reformed Church differs from the Lutheran chiefly in the doctrine of the sacraments, which has been left out entirely in the Revision controversy. All Reformed confessions are agreed on the sacramental question, by teaching a *spiritual* real presence in the Eucharist against transubstantiation or consubstantiation. They agree also in the doctrine of election by free grace to eternal life, but not in the doctrine of reprobation. Some are silent about reprobation, others expressly deny it.

Dr. Schaff then goes on to show that the most repulsive features of Calvinism may be eliminated from the Westminster Confession without going beyond the limits of the "Reformed" system of doctrine. That, at least, is the logical conclusion of his paper. He says that the cause of truth imperatively demands the elimination of these obnoxious doctrines; that it is not honest for the Presbyterian formulas to bind the ministers and elders to doctrines which they do not believe at all, or at least never dare to preach.

CHURCH GOING IN GREAT CITIES.

I.

This important subject has been hitherto discussed in the secular journals in such a superficial and one-sided manner, and obscured by so many misconceptions and so much misleading information that there remain ample room and reason for its further consideration. Wholesale charges of unchristian neglect and selfish exclusion of the masses of poor and wage-earning population, confront us; and the statistician is never weary of his stale demonstrations, as to the deficiency in church accommodation and of the discrepancy between the number of sittings and the number of souls.

In the consideration of such a serious matter not a little depends upon the point of view; for it becomes one thing with the Romanist, quite another with the denominations, and still quite another with Churchmen. In brief, the gravamen runs something like this: In our great cities, more that two-thirds of the population never attend church on Sundays; there are no sitting for them, should they attempt it, and Christian people are chargeable with a cruel aggravation of the situation, in the usage of pew doors, and the exaction of pew rentals.

Thus we are confronted with a whole nest of fallacies and half-truths which in this instance are especially misleading. It is, as a fact, untrue that "pew doors" shut out the masses, of New York City, for example, from attendance at religious worship on Sunday, or any other day. Should the entire population make a break on a given Sunday morning for all the churches, there would, of course follow a Connemaugh freshet of souls, a large portion of whom, would fail to find even standing room. But such a conjunction can never take place in any city population where few entire households, especially among artizans and the wage-earning population, are able to leave home together at any time.

Let us look the situation squarely in the face. Take the Roman Catholic population, which predominates on Manhattan Island, and where there should be developed practical difficulties in church going, if anywhere, not only from the paucity of churches, but also from the prevailing conviction among Roman Catholics that it is an imperative duty to attend Mass at least once every Sunday, and other "days of obligation." But they do not all converge at a single service at ten or eleven o'clock in the morning. Studying the service list of a great Roman Catholic church it was observed that there were seven or eight Masses on Sunday and some five on all week days, beginning as early as five o'clock. The rector-priest explained in this way: "The reason is clear enough; each Mass has its separate and distinct congregation. Assist at any one of them and after six o'clock you will invariably find the church filled." "But how about the five o'clock?" "Oh, that is for those who, on week days especially, can find no other time for attendance, such as nurses and officials in hospitals, servants in hotels and boarding houses, drivers and stable men, and so on. You will find two or three hundred of them here at five, any morning."

Here was a new experience in church going, and in the economical use of churches. Here one church edifice did the work, practically of half a dozen. Take St. Francis Xavier's, in East 16th St. There is the upper, and the lower church as the immense basement is called. Here, in both churches, Masses are said simultaneously from the early hours until 11 o'clock, or "High Mass," some ten or eleven masses for so many distinct congregations and in this way the "double decker" of a church is made to serve efficiently the worshipping necessities of a parish numbering 18,000 souls.

Here is developed a new unit of Church accommodation. What is to hinder its adoption in other communions and in all parts of the city? The figures are sound enough, if honestly handled, and they tell us that if all other churches, synagogues, and houses of public worship, should adjust themselves to meet the requirements of even three distinct morning congregations, say at 9, 10, and 11 o'clock, (not to speak of supplemental services at still earlier hours) not an individual able to go to Church need spend a Sunday without the opportunity, in any great city.

In Trinity Church, New York, this expedient is practically in operation, as well as in several of the so-called Ritualistic churches scattered about the city. Many other churches are open all day, and all days, proffering religious hospitalities, and it is becoming a common practice among the different denominations to open churches from sun-rise to sun-set to private worship. Yet this by no means exhausts the subject. We are compelled to observe, at once, a broad distinction that separates between the Roman Catholic and other religions. The Roman Catholic is trained to make small account of sermons and the musical accessories of worship, and both are measurably uninteresting and unintelligible to tens of thousands who learn from early years that the one sufficient and supreme act of worship is the "sacrifice of the Mass for the living and the dead." This contents, even sates, these simple souls, who have never been educated to feed on sermons and exhilarate themselves under the ministry of the religious arts.

The teeming tenement-house population "ask no odds" of preachers and choirs. The priest at the Mass, with a dip in the font of holy water in the vestibule, satisfies every spiritual longing. Besides, that distinction between "professors" and "non-professors," which decimates and debilitates Protestantism, does not exist among them.

The Roman Catholic Church counts every baptized subject as hers, for life and death. "Once a Catholic, always a Catholic," is a maxim of universal acceptance. There is no such thing as dropping from the lists of membership. No sin nor degradation, no evil and abandoned and even criminal life, can unmake or unchurch the Romanist. Through the door of "penance" a possible shriving awaits one and all—the highest ecclesiastic, the monarch, the wanton, the murderer under the gallows. So tens of thousands will be found attending an early Mass, in all decency and devoutness, who would be denied "membership" and "fellowship" in any Protestant Church; these all acknowledging fealty and allegiance to "Holy Church," and

in ninety-nine cases out of a hundred receiving the last sacraments and dying in the odor of sanctity.

"LUX MUNDI."

GORE'S ESSAY ON THE HOLY SPIRIT AND INSPIRATION.

I.

The book of essays under the title of "Lux Mundi" has caused a ferment in the religious world, especially in England, unexampled since the appearance of the volume called "Essays and Reviews" some thirty years ago. The attention which it has aroused proceeds from two causes. In the first place, the authors belong to what has been hitherto considered the inner circle of High Churchmanship; and in the second place, they are supposed to make much too great concessions to the spirit of the age. The essays, it need hardly be said, are apologetic in their character. The writers, taking account of the present position of science and philosophy, undertake to examine how Christianity stands with reference to them. In this process they are accused of passing all bounds in the liberality with which they apparently yield traditional views and beliefs to the claims of that exceedingly uncertain factor called "modern thought."

It must be admitted that most of the essays are very able, and some of them of permanent value, and it is probable that if the eighth had been omitted, the volume would have encountered little hostility. But the subject of Mr. Gore's essay, and the fact that it touches *the* question of the day in theological circles, together with the boldness with which the author approaches his theme, and the startling character of his conclusions, have brought the book into the very focus of public attention and subjected it to the severest criticism.

Without undertaking to venture very far into the arena of this criticism, we design to present to our readers some account of this now celebrated essay, and some considerations connected with its subject which we think may be of practical use, in view of discussions and difficulties with which most thinking people are more or less familiar.

The essay is divided into two parts. The first treats of the Holy Spirit. The subject is a very large and a very profound one, and it is probable that Mr. Gore has suffered somewhat from the attempt to treat it in a brief compass. It is extremely easy in such a discussion to lay down principles which, while perfectly true if rightly understood, may lead to disastrous consequences if not taken with the proper limitations. Knowing the writer's general position, we are willing to believe that something of this kind has been the case in the present instance.

The severest criticism we have seen upon this part of the essay was that which appeared in *The Catholic Champion*. If the writer of that criticism rightly interprets Mr. Gore, he has convicted him of a wide departure from Catholic doctrine and a perilous concession to one of the most dangerous and insidious errors of the day, that of confounding nature and grace, divine providence and revelation, the natural and the supernatural. It is hard to believe that such could have been the intention of the essayist, and he may yet make it appear that he has been misinterpreted. But it can hardly be denied that he has not been sufficiently guarded. It is of more importance to us, however, to know what the errors in question are, and to be on our guard against them, than simply to discuss Mr. Gore's intentions where he has failed to make his meaning clear. They are errors which are utterly subversive of Christianity as a gift of God to man, and are to be met and opposed, no matter who is found giving them utterance.

Mr. Gore first treats of the office of the Holy Spirit in creation and nature at large, then more especially in the creation and history of the human race. He then passes in rapid review the successive divine economies; the Incarnation of the Son, His perfect human life, His obedience unto death; and finally, "the Spirit coming forth at Pentecost out of His uplifted Manhood as from a glorious fountain of new life, perpetuating all its richness, its power, its fulness in the organized society which He prepared and built for the Spirit's habitation." Next he describes the work of the Holy Spirit in the Church; first, as social; second, as individual; third, as consecrating the whole of nature, and thus to the exclusion of Gnostic and Manichean ideas, and involving the consecration of the material as well as the spiritual. In accordance with this, the earliest writers in general emphasize the visible organization of the Church, and the institution of external sacraments, as negations of the false principle which would sunder nature from God, and repudiate the unity of the material and the spiritual, which the Word had been made Flesh in order to reveal and to perpetuate. Fourthly, he draws attention to the gradualness of the Spirit's method, on which point he dwells at considerable length, and with rich suggestiveness. Finally, in concluding this branch of the discussion, he passes to a very brief consideration of the history of the dogmatic expression of the Personality of the Holy Ghost and His eternal relations in the ever Blessed Trinity.

The subject is one of the most profound which can engage human thought, and at the same time mistakes or partial statements are liable to result in the most serious practical consequences. The criticisms which have been made upon Mr. Gore accuse him here of the most dangerous errors which are just now popular, and which are being assiduously propagated from centres of influence even within the Church itself.

Every one admits that according to the teaching of the sacred Scriptures the moving principle of life in all the universe, is the Spirit of God. "The Spirit of God brooded upon the face of the waters of chaos, ere life and order were;" "By the Word of the Lord were the heavens made and all the host of them by the Spirit of His mouth." No one doubts, either, that it is in rational natures that the spirit exerts His special influence Thus we come to the creation of man.

The Catholic doctrine, based securely upon the holy Scriptures, and to which we are all bound by the perpetual appeal of the Anglican Church to the judgment of antiquity and the belief of the undivided Church, is this: that by whatever gradual process the creation of man as a part of animal being upon earth may have proceeded, the time came when he was elevated above the rest and differentiated from them in a way which has not yet been accounted for by any theory of evolution, notwithstanding Spencer's Philosophy, and Darwin's "Descent of Man," which other Darwinists have ably answered. God said, "Let us make man in our image, after our likeness." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Man was made in *the image of God*, that is, he received the gift of an intelligent and rational soul, over and above the life or soul of the brute: on the one hand the capacity to apprehend the idea of God, on the other, a self-determining will; and with these gifts, dominion over all the lower creation. Man was made "after God's likeness." The likeness and the image are not to be confounded. The image pertains to nature, and embraces powers and capacities which cannot be lost; but the likeness is that endowment by which man maintains virtue by conscious exertion. The one embraces the religious faculty, the other is the pious exertion of that faculty. These were the gift of the Spirit, the breath of life. Up to this point we have the natural man. There is no law other than that which he is able to discern in his own being. There is the capacity of apprehending God, but no power to achieve the knowledge of God. This is the position of what is called "natural religion." And it was one of the original errors of Protestantism, as first preached by Luther, and afterwards by Calvin, that its account of the original condition of man stops here,—an error which inevitably tends to reduce modern systems to the incomplete and helpless plane of natural religion.

But Catholic theology, which we have inherited and which our best theologians, as for example, Bishop Bull, have expounded, holds that man was not left in a state of nature simply, but was brought into a special relation to his Maker, through an objective revelation involving a knowledge of God and an access to Him, which would otherwise have been impossible; that man being thus elevated above nature in point of divine knowledge and intimacy with God, was also, consistently with this, endowed with a supernatural gift of divine grace, super-added to the endowments of nature. The sphere in which he was placed was also above nature—a sphere in which was the tree of Life bearing the food of immortality; where there was a revelation of the divine Presence, altogether above and beyond the immanent Presence in the natural universe; and where access was had to God in the same transcendent order; where, also, through the law of the tree of Knowledge, a higher degree of self-sacrifice commensurate with his higher condition was bound upon his obedience, and where, as the reward of a perfect life of sacrifice, the promise of an immortality in a higher state, of which the present was only a type and a preparation, was set before him.

Thus we have, from the first, a clear distinction between the sphere of nature and the sphere of grace, between the natural and the supernatural state of man. In the natural order, the spirit of man, being in its essence the image of God, has the faculty and the aptitude to know and love Him; and the desire for full union with God is a want inherent in his very nature. But this supplies only the natural and necessary points of contact for the higher communications of grace. The actual knowledge of God and of His nature, and the satisfaction of the yearning to become partakers of the Divine Nature, can

only be obtained by the gift of God, from a source beyond and above the natural man, just as the capacity for knowledge in any department cannot produce the facts of knowledge, as hunger cannot create food.

Now it cannot be denied that in much of the theological writing and in many sermons of the present day these distinctions are ignored, and truth is treated of solely as the evolution of human thought, the mind of man as the measure of all things.

To be Continued.

THE REVISED VERSION.

BY THE REV. H. R. PERCIVAL.

I do not think Fr. Hall's letter in THE LIVING CHURCH of August 2nd, should be allowed to pass without answer, especially as until lately he has been counted among the most conservative of the Church's well tried stays. Fr. Hall thinks it would be desirable to have two differing versions of God's Word, used interchangeably in public service, for four reasons. (1) Because the new version "most nearly represents the original;" (2) because when people see that part of the old Bible may be omitted they will be convinced that "we do not rest our faith concerning the Trinity or the Resurrection, on single, or doubtful, or disputable texts;" (3) because the change of translation would arrest the attention of the hearer: and (4) because it will break down "Bibliolatry," "making 'the Bible and the Bible only' the religion of Protestants."

I propose to consider each of these reasons. 1. Now the first rests upon an assumption which I venture to assert is absolutely false. Fr. Hall asserts that "few probably will doubt" that the Revised Version "most nearly represents the original." So far from this being the case, the direct contrary is true. There can hardly be found a scholar of the Orthodox Greek, or of the Roman Catholic Church who will not declare that the R. V. is one of the most corrupt versions of the New Testament ever produced. Fr. Hall cannot but know that even among English scholars there has been no such consensus in its favor as his assertion implies. He knows as well as I do that the whole school of which Scrivener and Burgon are representatives, utterly reject the Greek text of the New Testament from which the R. V. is translated. It seems strange that the matter has to be re-stated after the R. V. has practically been slain long ago, if it was not in fact still-born. Everyone knows that there are two kinds of MSS., the one the cursives, and the other the uncials. Of the first there are an enormous number, and they are all in almost absolute agreement; of the uncials there are only a few, and all disagreeing among themselves. The cursives are later in date, and therefore it has been supposed that the uncials must be a purer text. But no one has dared to affirm that any one uncial is even a comparatively pure text. What then has been done? Scholars have made up texts differing from all existent MSS., according to what they think must have been the original text. The text of Westcott and Hart was made up in this fashion, and this, translated into English, makes the R. V. of the New Testament. Now it must always be remembered that the R. V. is not the translation of any MS., but of a text compiled in the nineteenth century by two English scholars, a text rejected by other English scholars of at least equal note, and also rejected by all Catholic scholars both in England and on the Continent. Now the text of the cursives is the traditional Bible of the Church. The Church is the keeper of Holy Writ and the text she has kept, the text she reads to her people in every part of the world, is the text of the cursives, the text which is accurately translated for all intents and purposes in the authorized version. The Church of England has always read to her people the same divine Scriptures as the rest of the Catholic Church, and taken from the same text; she has not read a critically revised text, but she has read the "good thing which she had received," the written Word as she had kept it. Fr. Hall asks us to give up the Bible of the Church, and to accept the Bible of "criticism."

2. How there can be any confirmation of men's faith by telling them that for 1800 years we have been reading to them the words of men and palming them off as the words of inspiration, I entirely fail to understand. But one thing I do understand (and I cannot express the pain it gives me to be forced to understand it) that Fr. Hall has surrendered to hostile criticism, and now declares to be "undoubted glosses and interpolation," the words which the Church reads to her people on Low Sunday all the world over, with regard to the three heavenly witnesses, and also relegates the last verses of St. Mark's Gospel, "perhaps to a later edition of the apostolic writings." If this is the result of Fr. Hall's reading of the R. V. it is not surely strange that we have no desire that others should be exposed to similar temptation lest they likewise fall.

3. Fr. Hall's third reason seems to demand no answer, but it is sadly interesting to hear that in the "refectory" of a mission house of the "Society of St. John the Evangelist" instead of the divine Scriptures, has been read "for several years" the Revised Version, so admirably described by a recent writer as a "misbegotten caricature of the Divine Word."

4. When we come to the fourth reason we are filled with amazement. Fr. Hall thinks that this at least "may not be altogether scouted by the readers of THE LIVING CHURCH." I hope I may be excused for saying that if it were not, it would say little for the intelligence of the readers. Read a corrupt version of Holy Scripture so as to show that the saying "the Bible and the Bible only" is not true! This would be a singular method, certainly, of setting forth the Lord's most worthy praise. Would to God, Fr. Hall had "the Bible and the Bible only," but we fear he has given this up and has adopted a new standard, "the critics and the critics only." We believe that the Authorized Version is undoubtedly a true version of the Divine Word, and as such (however ridiculous Fr. Hall may deem it) "a direct gift from Heaven, the original revelation and the ultimate appellate authority."

THE QUEST OF ST. AUGUSTINE.

BY CAROLINE FRANCES LITTLE.

Where for my soul can highest joy be found?
Pleasure made answer, "In the world, I know."
Time showed that peace it never could bestow.
"Seek me," cried Fame, "and from earth's farthest bound
Shall ring thy name through all the nations round,"
Fame, though attained, no happiness could show.
Then Science called,—my brain was all aglow
To learn how Nature's secrets were unwound,
And yet my soul had found no lasting rest.
At length, led by that inward Voice divine,
Which speaks to all who yearn the truth to see,
I came to feel the Life within was best;
Then perfect peace, and bliss, and joy were mine;
For hearts are restless, till they rest in Thee."*

*Cor nostrum inquietum est donec requiescat in te.—Confessions of St. Augustine, Liber. I, 1.

PERSONAL MENTION.

The Rev. J. N. Chesnutt, B.D., has entered upon the rectorship of St. John's parish, Albion, Ill. Address accordingly.

The Rev. Edward Wallace-Neil, Sc.D., rector of St. Edward's church, New York, is summering at Barnegat City, N. J., and at Garrisons-on-the-Hudson.

The Rev. Clarence Ernest Ball, M.A., has charge of the church of St. Edward-the-Martyr, East 109th St., New York, for the month of August.

The Rev. James Simonds, who recently resigned the rectorship of St. Paul's parish, Salinas, Cal., has undertaken missionary work in the diocese of Nova Scotia. Address Gunning Cove, Shelburne Co., N.S., Canada.

The Rev. Hobart Cooke has resigned the chaplaincy of St. Gabriel's School, Peekskill, N.Y., to accept the rectorship of Trinity church, Plattsburgh, diocese of Albany, assuming duties the first Sunday in September.

The Rev. Wm. R. Powell has resigned his work in Grande Ronde Valley to become assistant at Trinity church, Portland, Oregon. His address will be Albina, Oregon.

The Rev. Frank R. Millspaugh, of St. Paul's church, Minneapolis, has associated with him the Rev. E. J. Purdy to assist in the work of that parish and three missions.

The Rev. Wm. Allen Fiske, LL.D., rector of St. Andrew's church, Brooklyn, N. Y., has changed his residence from Clinton st., to 142 52nd st., of that city.

The address of the Rev. Jno. C. Gallaudet is Evanston, Wyoming.

The Rev. T. B. Lamson, D.D., has resigned All Saints' church, Grenada, Miss. Present address, Jacksonville, Texas.

The Rev. Paul Zeigler, of Detroit, has removed to 103 West High Street.

Bishop Burgess, wife and daughter, sail from Glasgow to New York, on August 29, by the "State of Nevada."

TO CORRESPONDENTS.

PAPERS DECLINED.—"Social and Religious Development;" "Twelfth Sunday after Trinity."

W. S. M.—Of this unsurpassable anthem, the first paragraph is from the Book of Job. Beginning with "In the midst of life we are in death," it is translated from an ancient Compline office; was probably composed by Notker, a monk of St. Gaul, author of "*Dies Iræ*." It is said that he wrote it while watching some workmen at a dangerous trade, moulding it to an ancient form of the Trisagion.

W. N. Y.—There is no way of "sitting down" on them. There are many wrong things against which there is no law, and our only hope is in the education of our people in Church principles.

H. S. V.—The price of THE LIVING CHURCH is $2.00 a year. The "Reasons" or the "Atlas," is offered as a premium to new subscribers sending $2.25.

ORDINATIONS.

On St. James' Day, July 25th, in St. Paul's church, San Francisco, Cal., by the assistant bishop of the diocese, Mr. Edger F. Gee was ordained deacon.

APPEALS.

St. John's parish, Louisville, Ky., lost in the cyclone of March 28th, its church building, its rectory, and its rector, the Rev. Stephen Elliott Barnwell, all in one awful moment. Having taken charge of this parish recently, I find myself absolutely obliged to appeal to the Church at large for the help she is wont to give when these terrible calamities overtake a struggling parish. I see no way of rebuilding without help. I repeat, I feel absolutely obliged to appeal to the Church for assistance.

R. W. BARNWELL,
Rector of St. John's church.

I heartily endorse this appeal. If any congregation was ever entitled to ask aid from their brethren abroad, surely it is this desolated parish of St. John's.

T. U. DUDLEY,
Bishop of Kentucky.

OBITUARY.

ANDREWS.—Entered into rest at Osco, Ill, Mr. Bela Andrews, after a long and painful illness, on Monday, August 11th, 1890, aged 60 years. "May he rest in peace."

MISCELLANEOUS.

PRIMARY and lower English teacher wanted. Churchwoman. One who will like instruction in art, and French (best advantages), in part payment, preferred. State age, compensation, and references. Address GIRL'S BOARDING SCHOOL, Care LIVING CHURCH.

CHURCHMAN, (age 21), who is preparing to enter a religious order, wishes thorough training as nurse. Hospital preferred. Address "X," this office.

WANTED.—A young lady wishes situation as companion or nursery governess. No objection to invalid or to traveling. References exchanged. M. L. S., care THE LIVING CHURCH.

A NEW game of Church History, by A. E. N., (copyrighted). Played like Authors, etc. Price 50c. Dutton & Co., New York.

WANTED—By a lady, a re-engagement in a family where there are young children to instruct English and music; seven years in present family. Address "SCHOOL," 34 Lee avenue, Brooklyn, L. I.

WANTED.—A priest, unmarried, musical, Catholic, as assistant in a vigorous parish (All Saint's, Orange), Address REV. WILLIAM RICHMOND, Orange Valley, N. J.

WANTED.—A young man competent and well-recommended wishes position as Organist and Choirmaster; salary $400. Address, with particulars, "O," care THE LIVING CHURCH.

PERSONS desiring a home and best private instruction for young children, from seven to twelve years of age, can learn of such by addressing D care THE LIVING CHURCH.

AN English Organist, with ten years' experience and success in cultivating boys' voices, desires an immediate engagement where there is a surpliced choir and good organ. Salary moderate. Address F. G. O., care LIVING CHURCH.

WANTED.—A thorough disciplinarian and teacher of Latin, German, French, music, English, and mathematics, desires a situation. Highest testimonials. Address with references and terms, MISS STEPHENS, Ivy, Albemarle Co., Va.

A CLERGYMAN in Priest's Orders, married, desires a more active field than he now serves; can be communicated with by addressing CLERICUS, care THE LIVING CHURCH.

THE PENNOYER SANITARIUM.—The new Sanitarium on the lake shore at Kenosha, Wis., built by the Messrs. Pennoyer, who so successfully conducted the old Water Cure for over 30 years, opened August 20th. The new institution is beautifully located upon spacious grounds (75 acres) and is equipped with modern conveniences, including elevator, gas, electric call-bells, hot water heating and sanitary plumbing. Elegantly furnished, provided with complete bathing and electrical appliances and skilled attendants, the sanitarium offers superior inducements to those in search of rest or treatment. For circulars address N. A. PENNOYER, M. D., manager.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

Contributions are earnestly requested, and should reach the Treasurer by August 31st, to be included in the accounts of this fiscal year.

CLERGYMEN'S RETIRING FUND SOCIETY.

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 Wes 55th St., New York City.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

THREE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, September 9th and 23d, and October 14th, Harvest Excursion Tickets at *Half Rates* to points in the farming regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions, call on your nearest C. B & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent. Chicago, Ill.

All who are kindly disposed to aid in extending the circulation of THE LIVING CHURCH, should take advantage of the liberal offer made in our advertising columns. For special rates to local canvassers, address the publisher.

CHOIR AND STUDY.

AUGUST, 1890.

24. St. Bartholomew, 12th Sunday after Trinity. Red.
31. 13th Sunday after Trinity. Green.

N. B.—To our musical correspondents; *The Choral Directory*, will be suspended until October, the Service Kalendar for which month should reach us at the earliest date practicable.

A correspondent from Kennedyville, Md., writes for particulars concerning the organization and conduct of a St. Cecilia Guild, for the encouragement of Church music in the parish. It is difficult, if not practically impossible, to give such data. They are not accessible. Such organizations depend for their existence and successful management so much upon local conditions, individual tact and enthusiasm, that it is not easy to formulate a scheme which might prove generally practicable.

We suggest Cecilia organizations, as supplemental to regularly organized choral work in the parish, for the economizing and nurture of available musical resources, from which voices might be drafted into the church choir; or a choir be kept in practice, which might on festivals, or parochial celebrations co-operate with the church choir; or even form an effective chorus with intelligent soloists, for co-operation with the church choir.

Such a work must develop from a distinctively religious centre. When practicable, its membership should be drawn from communicants, or catechumens. The rector should be at the helm; not so much of him as to repress and intimidate spontaniety and gladness of work, nor so little of him as to leave things at loose ends to precipitate failure. Religious feeling, good behavior, with conscientious acceptance and observance of regulations, are indispensable. A conductor of tact, experience, and devotion to Church work, should be found in the organist, or in a musical assistant, or in some sincerely interested lay amateur, whose knowledge, culture, and tact are equal to the venture.

It must diverge from the lines of permissable amusements, distinctly and steadily. There should be some initial proprieties or solemnities for admission and membership, with possibly a distinctive badge, medal or ribbon. Frequency and place of meeting for study and practice, would be governed much by locality and local considerations. There might with propriety be a section for religious music, and one for "recreation" music, such as the higher glees and madrigals of the English and German schools, separated by an interval. The selections of the former would depend not a little upon the degree of musical knowledge and culture; reading fairly well at sight, correct musical taste, and true intonation, being requisites for membership. The anthem settings for canticles, offertories, and Communion services, with the great choruses from oratorios, and cantantas, and mottets, now in endless profusion and in convenient form, would naturally be among the selections. The contingent expenses might be provided from annual membership tax, and an occasional musical festival, after a degree of proficiency had been attained.

The officers would be few—a warden, a musical director, a treasurer and secretary, and a committee for management, in which the rector, or warden, and director, would naturally find place. Both men and women should be eligible for membership; and as a subordinate department of work, "part" compositions, for either men's or women's voices, might be studied with admirable result.

The dangers to be especially guarded against would arise from lack of individual subordination and humility, on one hand, and from a tendency to mere sociality and recreation on the other.

There remains much to be said about the practicability and value of such organizations. Under the old order of administration, there seemed nothing for the young "to do" in furtherance of Church work. So there was a drift, very wasteful and very dissipating as to churchly loyalty and devotion, towards the Y. M. C. A., the "Christian Endeavor," and other outside activities. Now-a-days, even in the almost excessive multiplication of guilds, there still seems too little worth the doing, on the part of intelligent and earnest young people. Certainly, the musical possibilities are neglected, or overlooked. Out of every large, intelligently conducted Sunday school, might be organized a St. Cecilia Guild,—with a section for women's voices, and another for men's voices, with stated meetings for study; while the "infant" and younger classes of lads, should be the normal source of supply for vested choristers, where such choirs are in use.

There is nothing like self-dependence, and the making the most of home resources. "Scratch choirs," made up of stragglers, strangers, and a promising voice here and there brought to light, can never generously or beautifully realize the best possibilities of the vested choir. Our principal cities abound in musical mercenaries who are perpetually on the tramp from choir to choir, hunting up a larger weekly dole, mere parasites, who neither accept nor enter into the true choral life of the Church. A proper nurture of the Sunday school, under a devoted and competent choir-master, as hinted above, would quickly rid our vested choirs of such make-shifts. If the choir-master is unhappily indolent, incapable, or a mere mercenary, he is not likely to take the pains to teach children how to sing when he can pick up a ready-made choir by dickering and poaching.

In our brief allusion to Mr. Oscar Wilde's paper on "The True Function and Value of Criticism," Part I, which appeared in *The Nineteenth Century*, July, it was quite out of the question to intimate the tremendous reach of his purpose; to preserve the undulating reciprocities of thought, fancy, and critical conclusion between the two interlocutors, "Gilbert," and "Ernest"; or to quote from his marvellous wealth of imagination and *belles lettres* illustration, which in almost blinding brilliancy usurps its pages. This paper, with what is to follow, must prove, in any event, a thesaurus of æsthetic material for the student, which should be gathered in and laid safely by with Mr. Howell's remarkable "Editor's Study," in the last number of *Harper's*. Such papers are like nuggets in the rough, to be subjected to leisurely analysis, and the process of the crucible. Such would be profitable study for an "off day."

No two minds, indeed, could discover greater dissimilarities or incongruities. Mr. Howells is systematic, consistent, animated by a philosophic spirit and purpose, is severely conscientious, and always makes for purity, sweetness and light. He is essentially, and characteristically religious, enters into life and work seriously, and always on the plane of duty and responsibility. His vision is limited, and he is not good at generalization, or poetic invention. He has a trenchant, almost cruel, severity of word and idiom, but he is truth-loving and honest. Oscar Wilde is a butterfly, capricious, whimsical, flitting through a thousand moods of fancy or feeling, which he is apt to mistake for sound reasoning; inflammable, sensational, morbidly sensitive to the beautiful, physical, perceptional, artistic, and ideal; but stone-blind as to ethics, equities, and moralities. He is a sincere, unconscious pagan, and withal he is scholarly.

Few men are so well versed in the great classics, old and new. His mastery of words and idioms is phenomenally dexterous and exhilarating. To him they are colors, tints, tones, melodies, forms of beautiful suggestion. No one knows more intimately the æsthetics of literature, and the inner secrets of art-expression, within these limitations. For him, however, truth, morals, virtues, have a shifting iridescence; never sharply defined outlines, reality, and congruity. He is nothing unless he is inconsistent. He delights in surprises, incongruities, sudden cataclysms of speculation. His epigramatic inconsistencies and contradictions perpetually corruscate between the polarities of opinions and beliefs.

Yet with all this there is no end of suggestive and valuable material in this discussion that he opens so flippantly, that is, for clear-headed, clean-hearted and earnest lovers of truth. Here are a dozen topics treated with lavish abundance of learning and suggestion that would add lustre to the literary reputation of any living writer. And yet there are dozens of postulates flung into the air, so utterly and shamefully wrong and false, so deceptive and treacherous, that any cautious, prudent soul might take fright at his sheer wantonry and caprice. The benefits to be gathered from such a study will lie in oblique directions; in the demonstrations of their hollowness, which generally accompany his boldest and most offensive fallacies; in the quick suggestions of truths which are antithetical to them, and are indeed violently suggested by them; in developing that alertness of mind that helps to quick and safe conclusions.

Both Mr. Howells and Mr. Wilde indulge in bitterness, and berate critics and criticism; but it may be borne in mind that both have encountered rough treatment at the hands of critics. Mr. Wilde has also been turned into a laughing stock. If he has his grievances he is not ignorant of the art of attack, and no man can say things that sting longer. Indeed, he is master of the most tantalizing paradox, as a weapon both of offense and defense, playing both shark and cuttlefish in turn. Humanity, he bitterly says, "will always love Rousseau for having confessed his sins, not to a priest, but to the world." And this leads to another almost unfathomably pessimistic: "The mode of thought that Cardinal Newman represents—if it can be called a mode of thought which settles intellectual problems by a denial of the supremacy of the intellect—may not, cannot, I think, survive. But the world will never weary watching that troubled soul in its progress from darkness to darkness." What a saying for this century of Christian illumination and grace! Again he says: "Nowadays, we have so few mysteries left to us that we cannot afford to part with one of them. The members of the Browning Society, like the theologians of the Broad Church party, seem to me to spend their time in trying to explain their divinity away!" And this is only a prelude to one of the most eloquent and profoundly appreciative panegyrics of the dead poet that has yet appeared, or is likely to appear. As an intermezzo, it incorporates the most exquisite analysis of "Rhyme" to be found in any language.

So he goes on, page after page, sometimes of brilliant rhapsody; then of swift and full-handed gleamings from Parnassus and Olympus; then of showers, and fountains, and flights of keenly-pointed, glowing epigram; then of grandly breathed Andantes of orchestral splendor, at once irresistibly tender and entrancing. What an apostrophe we encounter of Milton; then the art of the Periclean age; then of Chopin and Dvorak; then of Gœthe and Lessing, Plato, and Aristotle; then of the Greek recitative, and then of John Ruskin—goldsmith, sculptor, painter, and poet, all in an indescribable medley of delicious and inextricable confusion; all to be accounted for on some transcendental sanity of æsthetic relation. Nowhere does he recognize the spiritual and divinely appointed relation between the True, the Beautiful, and the Good; and the Churchman must read him, correcting and supplying these elipses with a sufficient and authoritative philosophy. After his spontaniety and inexhaustible fertility of invention, it is not strange should Mr. Howells' somewhat pragmatic discussion of anonymous criticism strike us as slow and somewhat heavy-gaited. Yet there is more of generative and illuminative thought in these utterly unlike papers, taken together, than can be easily found elsewhere in the same space.

MAGAZINES AND REVIEWS.

The Century Magazine, for August, is the usual holiday number, not that this is differentiated therein from its fellows. We note the singular beauty of illustrations, several schools of which are represented; in the reproduction of mediæval art, this time after Boticelli, by T. Cole; immediately from the landscape and from photographs, as in "The Treasures of the Yosemite;" Joseph Pennell's refined sketchy method, as seen in "A Provencal Pilgrimage;" together with numerous and excellent examples in portraiture. The literary attractions are varied and entertaining, appealing to more thoughtful readers, chiefly in a study of rural life in the Mount Desert

townships, by President Elliott, of Harvard; with a glimpse of sober questions under "Topics for the Times," and "Open Letters." The study of Boticelli by W. J. Stillman, is in his conscientious, constrained manner, which is hardly adapted to a theme requiring bold and original handling. This paper should be bracketed with one by Theodore Child in *Harper's Monthly*, more than a year ago, on the same subject. The revival of a serious interest in this period of art is among the more healthful signs of the times. "The Treasures of the Yosemite," by John Muir, is a spirited attempt at describing the indescribable, as the statistics and physical phenomena are, to most, inconceivable. At least the people can join Mr. Muir in his indignant protest at the vandalism which thus far seems to outstrip the watchfulness and energy of the government. "The Perils and Romance of Whaling," seems like a romance gathered from the annals of our grandfathers, perhaps never bepictured so adroitly before. The advancing autobiography of Joseph Jefferson must continue to interest all. The narrator is so keenly intelligent, so gifted in accomplishments and generous culture, such a deep yet sympathetic observer of men and manners, that his reminiscences must take a permanently high and honored place in autobiographic literature. Besides we note an essential gentleness and moral vigor in the man that enrich and energize his studies. It is a series of vivid, strongly drawn pictures of men and situations, each distinctly memorable, after its kind. From one, we make a quotation, "The little church around the corner." As Mr. Jefferson was both principal and narrator, his account must be received as the true history of that little episode in ecclesiastical and professional experience which uncovers that supreme touch of nature, in which all men are kin. Only one person will remonstrate, but the beloved rector of the church of the Transfiguration must exercise patience yet' longer. Mr. Jefferson writes: "Upon the announcement of the death of George Holland, I called at the house of his family, and found them in great grief. The sister of Mrs. Holland informed me that they desired the funeral to take place from the church, as many of Mr. Holland's friends would like to mark their love and respect for him by their attendance, and that the house in which the family lived was too small to receive the large gathering of people that would be likely to assemble. The lady desired me to call upon the pastor of her own church, and request him to officiate at the service. I at once started in quest of the minister, taking one of the sons of Mr. Holland with me. On arriving at the house I explained the nature of my visit, and the arrangements were made for the time and place at which the funeral was to be held. Something, I can scarcely say what, gave me the impression that I had best mention that Mr. Holland was an actor. I did so in a few words, and concluded by presuming that probably this fact would make no difference.

"I saw, however, by the restrained manner of the minister and an unmistakeable change in the expression of his face, that it would make, at least to him, a great difference. After some hesitation he said that he would be compelled, if Mr. Holland had been an actor, to decline holding the service at his church.

"While his refusal to perform the funeral rites for my old friend would have been a shock under ordinary circumstances, the fact that it was made in the presence of the dead man's son was more painful than I can describe. I turned to look at the youth, and saw that his eyes were filled with tears. He stood as one dazed with a blow just realized; as if he felt the terrible injustice of a reproach upon the kind and loving father who had often kissed him in his sleep, and had taken him on his knee when the boy was old enough to know the meaning of the words, and told him to grow up and be an honest man. I was hurt for my young friend, and indignant with the man —too much so to reply; and I rose to leave the room with a mortification I cannot remember to have felt before or since. I paused at the door and said:

"Well, sir, in this dilemma is there no other church to which you can direct me, from which my friend can be buried?"

He replied that "there was a little church around the corner," where I might get it done; to which I answered: "Then if there be so, God bless the little church around the corner," and so I left the house.

The minister had unwittingly performed an important christening, and his baptismal name of "The Little Church around the Corner," clings to it to this day.

The Christian world has not yet ceased its "Amen" to Mr. Jefferson's prayer, "God bless 'The Little Church around the Corner.'"

"The women of the French Salons," are again taken up by Amelia Gere Mason, but they are on the whole, an unsavory group, and healthy literature gains nothing by stirring their bones. Frank Dempster Sherman contributes three little poems, which are marvellously quotable and noteworthy, in this period of lyric dearth, yet in all their beauty at least one grave blemish affronts the eye; "the resurrected bust," should be got rid of in a future appearance of "Attainment,"—decidedly the strongest in this triad. "An Artist's Letter from Japan," by John Lafarge, will command general attention on account of the writer's distinction, but the Christian scholar will be at a loss to interpret or account for his more than amiable complacency towards the Buddhism which has asphyxiated Oriental art and civilization. How can a paralyzed civilization develop a living art, any more than a living and sufficient ethic?

The North American Review, New York, for August, fairly corruscates with incisive papers, chiefly from writers who are in touch with the public. Gen. W. T. Sherman with his brusque directness and simplicity, writes about "Our Army and Militia," filling the place of honor. In "Society Women before Christ," Gail Hamilton, after an inexplicable delay, takes Principal Donaldson, of St. Andrew's, Scotland, in hand, for his pessimistic and unscholarly paper on the position of woman during the first three Christian centuries. The Principal has been called to account long ago, and the only wonder is that Gail Hamilton reserved her damaging fire such a long series of months. There is nothing new to the scholar in her revolting picture of social disorders. Dr. Paul Gibier, a well accredited representative of Pasteur and his anti-rabies treatment by inoculation, briefly states the situation, modestly, and in the interests of the suffering and endangered; while Dr. W. A. Hammond treats of "False Hydrophobia," but while tending to allay morbid terrors, possibly minimizes the actual perils of true hydrophobia. Since the recent exposure of the Blavotsky infatuation by Prof. Coues, of the Smithsonian, in a Sunday newspaper, the question of theosophy seems practically in a state of collapse. The shrewd, unscrupulous woman at the head of it, however, delivers another pronouncement for the rallying of her demoralized handful of followers, but it is the old farrago of verbosity and platitude. At best it is a venture looking towards a renaissance of a moribund Buddhism, a result quite as likely as the resuscitation of a well-preserved Egyptian mummy. Her show of development is purely a paper exploit. The proposed "Brotherhood of man" tarries like the chateaux in Spain of the fabulist. Dreams and fantasies are powerless to reach and heal the wrongs and pains of current civilization; all of which lie within the regenerative Providence of our Lord and Saviour Jesus Christ.

GOD AND LITTLE CHILDREN. By Henry Van Dyke, New York: Anson D F. Randolph; Chicago: A. C. McClurg & Co.

This book contains two charmingly written sermons, intended to prove that what is commonly supposed to be a Presbyterian tenet, viz: the damnation of non-elect infants, is not so, but that members of that Church are free to believe that "no children are lost," and that "all children are saved." Indeed, Dr. Van Dyke goes further than this, for he insists that this is the only scriptural doctrine. As he expresses it in his preface, "The old dark dream of the perdition of infants has indeed begun to fade, long since, from the soul of Christendom, and the hope of their salvation has grown brighter and more clear from year to year; but there is still room and need for a book to prove that the black vision is utterly baseless, and that the bright hope is altogether reasonable, since it rests upon the same foundation as Christianity itself."

THE NATURE AND METHOD OF REVELATION. By Geo. Park Fisher, D.D., LL.D. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. 1890. Pp. 291. Price, $1.25.

This article comprises four articles which were originally published in the *Century Magazine*, on the subject from which the book takes its title. To these are added "Supplementary Essays on the Authorship and Date of the Gospels," "the New Testament Writings on the Date of the Second Advent," "Illustrations of the Character of the Gospels," "The Theological Ideas of Matthew Arnold," and "Prof. Huxley's Comments on the Gospel Narratives," followed by quite a complete index. The thesis the author propounds, is that the religion was not made by the Scriptures but that the religion made the writings. "The roots of the sacred literature must be sought for in the historical events that give rise to it." We are glad to find Prof. Fisher insisting upon the only true position from which to regard the Bible, and declaring that the fundamental reality is not the Bible but the Kingdom of God, the end of whose establishment is the transformation of human society. Looking at the Bible from this point of view the author proposes his solvent for numerous difficulties of Scripture, and a help in its interpretation. The titles of the four lectures are, "Revelation and the Bible," "The Gradualness of Revelation," "The Differentiation of Christianity from Judaism," and "Revelation and the Fath." These subjects are treated in a broad and comprehensive manner, with reverent feeling and with a scholarly grasp of the matter under discussion. The writer is well acquainted with the arguments of agnostic and Pantheistic critics, and while he writes his defence of revelation in a popular and easy style, one is conscious of the erudition and reverence that underlie the whole treatment of the subject. We welcome the book as a useful contribution to the defence of the faith, and well calculated to meet a good deal of the shallow skepticism that infects so many unthinking minds.

THE WORLD-ENERGY AND ITS SELF-CONSERVATION. By Wm. M. Bryant; S. C. Griggs & Co. Pp. 300. Price, $1.50.

Mr. Bryant's clear, transparent style is an index of his clear, transparent thought, so far, that is to say, as "Absolute Idealism," admits of transparency. And yet, if the inquiring few would find Hegel put into plain English, at least so far as nature is viewed, ending in man its culmination, we have nowhere found so simple and clear presentation as in this little volume. For this purpose we can most heartily commend it. Mr. Bryant assumes the truth of pure idealism. "We know only our own perceptions of what seem to us to be objects," p. 31. Nature is "the externalization of thought; a mode of thought," p. 38. Admit this, and his conclusions seem to follow with rigorous logic. Why is it, however, that the method seems to end in pantheism? Mr. Bryant, at least, sees this plainly enough. The World-Energy is "the concrete identity of the world and its Creator," p. 215. The great first Cause is "the truth and substance of the world; the self-realization, the self-externalization of the first Cause," p. 217. The many objects which we seem to know are "the modes, the phases of its realization," p. 235. "Physical energy, chemical energy, vital force [and this includes man], are all so many modes, so many degrees, in and of one divine world-energy," p. 261.

Mary E. Williams contributes to *Harper's Young People* for August 12th, a sketch entitled "A Sweet-Grass Basket," accompanied by a full-page illustration drawn by Alice Barber. William Hamilton Gibson's series of illustrated articles on natural history is attracting attention as a novel feature in juvenile literature. *The Commercial Advertiser* says: "Mr. Gibson appeals not only to those who are wide-awake to the life of the woods and fields, but to those as well whose interest is simply in the printed page. He writes with an artist's, as well as a scientist's enjoyment of outdoor life.

The Pulpit is a monthly periodical for the publication of sermons. Among its contributors it includes representative preachers of all denominations. During the course of the year it gives one-hundred full sermons. It ought to prove a great help to preachers. Subscription price $1.00 a year. The Lakeside Publishing Co., 41 Franklin Street, Buffalo, N. Y.

Mr. A. M. Lumbard, 26 Seventh Street, New Bedford, Mass., announces a fine assortment of photographs direct from Europe, which collectors would do well to examine. Teachers are coming more and more to value these as aids in the study and illustration of science, art, and history.

THE October number of the *English Illustrated Magazine*, beginning the eighth volume, will contain the opening chapters of a new novel by F. Marion Crawford, entitled "The Witch of Prague."

Harper's Weekly for August 16th contains an illustrated supplement on "The Fishing Craft of the World," by Captain J. W. Collins, of the United States Fisheries Commission.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

SUPERB TAPESTRY.

On a vacant space on the south wall of the chapel of Exeter College, Oxford, has been hung an arras, or tapestry, of very unusual interest. It is practically a gift from two distinguished Exeter men—Mr. Burne Jones and Mr. Morris—and is the product of the loving labor of years, during which workmen have been specially trained for the delicate work by Mr. Morris. The subject is the "Adoration of the Magi." The Blessed Virgin sits under a rustic booth, bundles of straw forming her seat. Behind her St. Joseph brings faggots in his arms. In her lap the Holy Babe looks over His shoulder at the adoring kings, with a pretty infantile gaze. The face of the Blessed Mother is exceedingly sweet, holy, and meek, as she bends over her child. The foremost king is represented as standing with bowed head. He is the eastern type of monarch, and his robes are extraordinarily rich and stately. His crown lies on the ground; in his hands he offers a golden casket filled with gold pieces. Behind him, also standing in reverent awe, and bringing myrrh and frankincense, are two other kings. The one is mailed from head to foot in magnificent armor, but under his surcoat is first seen a magnificent robe of state. He carries his diadem. The other complexioned like the "burnished sun"—an idealized African type, not too dusky—turbaned and gorgeously appareled. This figure is probably the most beautiful in the whole composition, and the expression of adoring reverence the most intense. Nothing, indeed, could be more solemn and tender than the feeling of this truly religious work of art. It is difficult to believe at the first glance that the picture before the spectator is needlework. The colors are somewhat richer than is usual in old tapestry, and, to tell the truth, this work of the loom puts to shame the somewhat poor and garish windows of the chapel. It may be hoped that these will be some day replaced by better glass. The altar much needs dignifying and raising up.—*The Banner.*

THE HOUSEHOLD.

HYMNS FOR THE HOLY DAYS.

SAINT BARTHOLOMEW THE APOSTLE.

BY THE REV. J. ANKETELL.

Lo, I appoint unto you a kingdom.—St. Luke xxii: 29.

Beneath the fig-tree's spreading shade,
As in its lonely depth he prayed,
Thine eyes, O Lord, Nathaniel saw,
And owned him faithful to Thy law.

As Israelites devoid of guile,
Made free from sin and Satan's wile,
Teach us Thy holy will to do,
Make us like blest Bartholomew.

As he believed and preached Thy word,
Grant us Thy grace, Eternal Lord;
Thy Church may ever so believe,
Still preach Thy word, Thy truth receive.

The world may scorn and pass us by,
We seek an heritage on high,
Where palms await the victor's hand,
Within Thy fair, celestial land.

Here strife and bitterness are found,
There harps in sweetest concord sound;
Preserve Thy Church from strife and blood*
And save from wrath's avenging flood.

That, when temptations are no more,
Thy flock, who here the Cross once bore,
May share the table of Thy love,
Enthroned with Thee in realms above!

*August 24, 1572.

AN inquiry instituted in Germany shows that there are still 49 German Waterloo veterans living. Five of them are in their 100th year, one in his 101st, one in his 105th, and one in his 107th year. The youngest was born in 1799, and the oldest is Johann Doyse, of Rehorst, in the province of Schleswig-Holstein.

THE dome of St. Peter's has been cracking for a considerable length of time, and the number and extent of the fissures are becoming alarming. About a hundred years ago a similar state of things was remedied by encircling the dome with a strong band of metal. The band was heated, and its contraction on cooling was found to be sufficient to close up the cracks. The suggestion now made is that electric welding has come just in time to make St. Peter's safe for another hundred years.

A LITTLE story, simple in itself, but of special interest, comes from Nara On the 8th of June, the Rev. Mr. Dooman celebrated the Holy Communion. A large number of Japenese Christians were present, and received. During the offertory, a young man about 20 years of age, who is in a government school studying to become a teacher, had no money to deposit, and feeling that he must give something, reverently laid upon the plate a snow-white kerchief of *Gossypium* made in imitation of crepe, one corner having an India ink decoration representing a man in a boat, fishing near the shore. Whether the newly Christianized native fully understood the significance of the fisherman, is not known, neither is the meaning of the Japenese inscription in red and black. Mr. Dooman writes: "The treasurer told me that it was a home-made article, freely offered by its owner, because he had no cash. The story so interested me that I at once bought it to send to you, believing you would appreciate such a specimen of self-sacrifice among our newly converted heathen here in Japan." Mr. Dooman's family had just returned home in good health, after an absence of nearly seven months, during which time they enjoyed the hospitality and kind care of our missionaries in Osaka.

THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS."

BY ISABEL G. EATON.

(Copyright 1890.)

CHAPTER XIII.

One afternoon early in Holy Week, Kitty was present at a meeting of the Guild of St. Elizabeth, which met in the chapel room at St. Mary's.

Of course there was much talking as well as working going on among the young ladies, who were engaged in getting off a box of altar hangings, with surplice and stole for a clergyman in Nebraska, struggling with a church debt and a small salary, who needed these articles for the Easter festival.

"I heard this morning that there were a number of cases of diphtheria down in Rotten Row," said a tall young lady, putting a little packet of sachet powder among the folds of the surplice she was wrapping in white paper.

"In Rotten Row!" exclaimed Kitty. "My class in Sunday school hail from there. Several were absent yesterday, but I heard nothing about diphtheria. I should think some one would have spoken to me of it, if it were true."

"Well, we had it from Bridget, our girl, so I cannot vouch for the truth of it," was the reply.

"Rachel Mayer was absent yesterday," said Kitty, anxiously. "And she is always very regular in coming."

"Perhaps the rector would know about it. He is in his study now, I think. Why don't you go and ask him if he has heard anything, Kitty?" and the tall young lady calmly laid her package in the box which was to go that night.

Kitty hesitated, but only for a moment. She was anxious about little Rachel. So she ran to the study door and knocked, her heart beating in an absurd manner. "Come in!" said a voice from within. The rector looked up from his writing, and saw Kitty in her black dress standing before him. He started—a glad look came into his face, he held out his hand silently and took hers. There was something in his eyes that she had never seen there before.

Her first impulse was to turn and flee, but her feet were rooted to the floor.

"I am glad to see you," he said simply, still holding her hand. "I was just thinking of you. I have some unpleasant news for you. Rachel Mayer is ill with diphtheria."

Kitty recovered her self-possession in a moment.

"That is what I came to ask you about," she said, withdrawing her hand from his. "Miss McCormick said just now that she heard there were cases of diphtheria in Rotten Row. Oh, I am so distressed! What can I do? I must go and see her at once!"

Kitty, always impulsive, did not at the moment in her confusion, think of the nature of the dread disease. The rector's eyes were upon her, full of a love which she could not but see.

"You will do nothing of the kind," said he, in an authoritative tone of voice. "You would not be permitted to go in, if you went. Everything will be done for her, and she is under the best of medical care. I heard of it last night and sent Dr. Woodbury there at once. She may not be very ill, but I will see to it that she has proper care. You must not go into the street at all."

"But your life is more valuable than mine," replied Kitty nervously, looking down at the table before her. "Why should you expose yourself to contagion?"

"My life is not my own," replied the rector earnestly, "but His that sent me. I must do His work wherever it leads me. Has Rachel been baptized, do you know?"

"No," replied Kitty, a new fear at her heart. He would never let her die without baptism, she knew. "Her father would not consent—he is a Jew, you know. I was hoping by and by to win him over. All the children in my class have been baptized but Rachel."

There was a little pause, and Kitty could hear the beating of her own heart. She was carried beyond herself—a force stronger than her own will pulled at her heart-strings.

"Don't go there and risk your life, Mr. Dutton! If I cannot go, *you* must not!"

She was appalled at her own audacity, but the words were spoken.

"Is my life precious to you, Miss Desmond?" The rector eagerly caught both her hands again, which had been nervously playing with a blotting pad on the table, and rose from his seat as he spoke. Her fate was upon her, but Kitty rushed away from it like a startled deer. Full of terror at what she had said, she gave her lover one frightened, defiant look, and snatching her hands away, ran out of the room like a flash into the corridor, and trembling and panting, stood at the door of the chapel room, not daring to enter in her perturbed condition, or to look behind her to see if she was pursued.

Mr. Dutton gazed after the flying figure a moment, in startled amaze; then a smile broke over his face, and an expression of joy appeared thereon, as he remembered the look he saw in the flashing eyes she had turned upon him as she fled.

"My own little wild bird!"

He spoke to himself, going to the door and looking out into the corridor. but he saw only the back of Kitty's head, and the black drapery of her dress, as she finally opened the door of the guild room and went in. The sound of girlish voices and laughter floated back to him through the open door. "Why, Kitty Desmond, you look as if you had seen a ghost!"

"I have!" was Kitty's hysterical reply. "I saw the ghost of myself."

It was the last revolt of expiring independence, but Kitty was Kitty still.

However, it was Holy Week, and the rector's thoughts were engrossed with the duties of the sacred season, and other interests were laid aside, In a day or two he wrote Kitty a polite note, informing her that Rachel Mayer was as yet not dangerously ill, having the disease in a mild form, which would probably yield to treatment. There were other cases on the street, only one had as yet proved fatal. He would see that Rachel had proper attendance and care, and he hoped she would soon recover.

There was not a word in the letter that might not have been written to her mother, but Kitty put it carefully away in a little perfumed box hidden out of sight among her treasures. Richard's letters were thrust carelessly into her writing desk, which she seldom took the trouble to lock, though to be sure, no one of the family would be guilty of reading another's letters. Richard was coming home after Easter. She had a letter that morning announcing the fact. She dreaded to see him—her heart shrank from the ordeal she felt instinctively was at hand. She could never care for him as she knew he wished—she could never tell him why. Why, indeed? She wished she could be left alone in peace, and that Richard wanted to marry Ethel. That would simplify matters—for her.

The solemn days of Holy Week came to an end, and Easter dawned upon a joyful world, awaiting the tidings of the glad Resurrection. Again the Church bloomed out into light and beauty, and the choir sang once more the wonderful St. Cecilia music. Kitty, with her mother, wept silently when the Trisagion was sung, with its tenor solo and grand Hosanna. They remembered the father whose ears for the last time had listened to those strains, and in listening were closed forever to earthly sound of Eucharistic Hymn. Perhaps his spirit was with them now, offering with angels and archangels the oblation of the Sacred Feast, but now enjoying the "glorious liberty of the children of God." She seemed to feel his presence near her, and a peace descended into her soul, like a benediction.

(To be continued.)

VACATION.

(From The London Banner.)

Now that so many of our readers are seeking country quarters—some at the seaside, some on the Scottish moors, others in foreign places—we may be pardoned for reminding them that there is a right way and a wrong way even in using one's holidays. It is a very frequent occurrence to find people returning from their summer or autumnal outing much the worse, or at all events none the better for it; jaded, depressed, worn, and conscious of failure. Probably it would not be a rash assumption if we contended that nine-tenths of our holiday makers derive no advantage from the time and money they expend in the pursuit of pleasure. Nor is this to be wondered at. They neglect the most elementary rules, the most obvious considerations. For the prime benefit to be gained by holiday-making is an entire and absolute change of the conditions of one's life. The man accustomed to action and the hum of traffic should seek the quiet and seclusion of rural solidudes. If, on the contrary, the holiday-maker spends most of the year in the country, he must go for change to the seaside, or even to some large town. Those who live in the plains should fly to hilly districts; the resident among the hills should visit the lowlands and "happy valleys." This, at least, is the principle to be observed—that the holiday, in its general surroundings, must present as great a contrast as possible to the conditions under which our daily lives are carried on. We must not take with us anything to remind us of the strain and pressure of our working existence; nor must we be content with a repetition of the amusements with which that existence is pitifully diversified. After

months of concerts and picture exhibitions and social functions, we must shun those holiday resorts which offer the same so-called "attractions" —only on an inferior scale. We must throw off society and its conventionalities, and resolve upon fresh and independent pursuits. What can be more absurd than the ordinary way in which English families do their spiriting by the seaside? There is the regular promenade, the stereotyped bathing-machine, the formal drive, the traditional *matinee musicale*—all after the same pattern, year by year. And observe the weary look upon the faces of the unfortunate victims whom fashion compels to go through these frightful tortures! Where is the freshness of eye, the heartiness of laughter, the elasticity of step which should tell not only of recruited physical energies, but of a mind refreshed and invigorated? The holiday-makers at our popular watering-places always seem to be performing penance. They do their best to confirm the opinion of old Froissart that we English take our pleasure sadly—or, rather, that we do not take it at all. They loiter along the marine parade, or sit rigid and uncomfortable in the stuffy concert-room, when they should be "out and about" in search of new scenes, new objects of interest, new thoughts, new feelings—in search, that is, of a most wholesome and beneficial change.

Another thing to be remembered by holiday-makers is, that such pleasure as they find to take they must take in moderation. They must not suppose that because exercise, for instance, is a good thing, one cannot have too much of it. The brain-worker needs to be specially cautious in this respect, and must avoid the grievous error of drawing too largely upon the bodily resources when those of the mind are exhausted. We are so fearfully and wonderfully made that we cannot separate the mind from the body, the spiritual from the material; and an over-fatigued body will react with dangerous effect on a weary brain. Many premature deaths have been due to a fatal disregard of the rules of prudence and discretion, on the part of students, and scholars, and even wise men of science who might be supposed to know something of physiological laws. Generally speaking, all sudden exertion—all violent exertion, for which the body has not been carefully prepared, is prejudicial, even to danger; and a man who has been shut in study, or counting house, or consulting-room, for many successive weeks, cannot "right" himself by starting at once on a long journey, whether a-foot or "on wheels." When from any cause active exercise has been intermitted for a period, it must be resumed gradually and carefully, the amount being increased with a due regard to the sufferers capabilities. For men in good health, Professor Parkes thinks nine miles a day—pedestrian exercise—enough, but not too much. All depends, however, on the individual's physique, and his reserve of force; and, for our own part, we strenuously protest against any definite standard or measurement being adopted for every day. Those who set out to accomplish a journey of 120 miles at the rate of 10, 15, or 20 miles a day—a wretchedly mechanical performance—have no idea of what a holiday ought to be, and never ought to have one. They might as well work on a treadmill; for what should be a boundless pleasure, free as air, is in this way converted into a soulless drudgery.

Those fortunate individuals who know something of botany or geology, or possess some degree of skill with brush or pencil, have always at hand the means of rendering their holiday exercise pleasurable and profitable—of refreshing their minds while recruiting their physical energies. There is no fear that "the vacation," as far as they are concerned, will seem too long, or be felt as tedious; every day will be sped onward by the discovery of some fresh attraction—some new interest. But for all of us is the never-failing resource of the study of Nature—a study which ought to form part of the ordinary curriculum of our schools, since its influence is so salutary and its reward so great. We believe the love of nature to be an essential part of true wisdom, and we would have it as carefully cultivated as the love of knowledge. It has a purifying and elevating effect upon our character and conduct, while it is an inexhaustible source of gratification and enjoyment. The Creator Himself looked upon His work and pronounced it good. Shall not we, His creatures, do the same? Who can ever be weary or unhappy if he find a joy in the flower and a splendor in the stream? Wherever his holiday rambles may take him, he sees something that interests him, something that engages his fancy, something that appeals to his sympathies. Rest and refreshment for mind and heart are furnished by the majestic presence of the mountains and the ever-various beauty and grandeur of the sea, by the golden ripple of the cornfields, and the dewy freshness of the pastures. What better influence can flow in upon the soul than that which lives in forest and lake and wooded valley, is equally active in the foxglove in the leafy dell, and the cold, wan glacier that rolls with sure, if imperceptible, motion down the rugged Alpine precipice? Our advice, then, to the holiday-maker and the vacation tourist is to take up the study of Nature as a certain source of the highest and purest pleasure in their wanderings "out and about."

RELIGIOUS ORDERS A MISSING LINK.

BY THE REV. HENRY C. KINNEY.

In a specimen copy of *The Christian Union*, I once read an article in which the proposition of Canon Farrar to found religious orders was treated as something favoring religious sham. A paper professedly advocating Christian unity should be favorable to every plan which such a wise organizer as Mr. Moody has grafted on his branch of Christ's people. That eminently practical man has instituted an order of evangelists, Its members are educated at common homes; to these they return from time to time; from these centres they are sent by their superior officers, whose direction they must obey (*obedience*), to places where their support will be so meager that they are obliged to live in such poverty that they cannot marry (celibacy). What is this but a monastic order of evagelists whose members have taken the old three vows? That religious teacher, who has addressed the greatest number of Christians, who has had the greatest opportunity of knowing the present needs of Christendom, the evangelist of the evangelicals, has in advance endorsed by his own action, and put into practical operation, the mere proposal of the Anglican divine.

Some such order, or orders, working under Episcopal direction, as well as under their own organic regulations, would, I believe, be found to be a "missing link" in Church work. Our age and our country is devoted to a materialism whose God is wealth. The evil must be met in two ways. Priests of God must live and breathe the atmosphere of fashionable and unreligious life, and teach parishoners that the true end of wealth is to acknowledge the responsibility which every possessor is under to use it for the good of his fellow man, and for his God. The soul of a rich banker, or a world-loving lady, is most assuredly as dear to the Almighty as the soul of a drunken mechanic, or an outcast woman. To prove that God's religion is fitted for all conditions in life, the priest of God must religiously live the same social life as do his flock, a life which requires much money. From this extreme let us pass to the other. There are millions in our land whose material discomforts have alienated them from religion. These look at ministers as those who make money by preaching, as drones in the hive, as farmers who would reap where they were too lazy to sow. Such people hear of ministers who, under the promise of greater salary, leave parishes where they were acceptable to a united congregation, and, not knowing that the $100 additional means life for wife, or education for child, or the payment of some debt, exclaim, "I told you so! all they care for is to get the most money." How are you going to get a hearing from these unbelievers? The conception of such millions, that priestly functions and preaching have for their first intention the getting of a salary, and that religion is for the teacher a mere profession, in which advancement is to be sought, must be met by our young men coming forward (I say young men, for we older ones cannot re-live our past) and chosing for their life work places where the toil is of the hardest, the pay the poorest, the prospects of brilliant success the slimmest; and taking such places for their life work, and not for a few years, living on the same social plane as do those live to whom they would carry the gospel of Christ—by young men who will not only live such a life but will also sell all their possessions and give all they receive to Christ. Now what prevents one from making this last gift? His common sense and his knowledge of what has happened to others. He says: "All I ask is the plainest food, the plainest roof, the cheapest suitable clothing. Am I sure of always getting even these necessities? Sometimes I shall be sick; who will take care of me? I may grow old; where should I then find shelter? I may not be in the right place, if I am the right man; what certainty have I that some unreligious vestry will not dislodge me?" But suppose that the man is a member of a religious order; that order becomes his parent; he can do what he wishes with his means without the feeling that the future may prove that he was improvident. The deliberate choice of a mission among the poor, with all its attendant evils, is only possible to one unmarried. He who has wife and family must necessarily think of their interests. The having no interest but God's, gives birth to the spiritual idea of the celibate life, an idea which would be of little value if it was to be a life of ease and money-getting. But our supposed young man has chosen a life of poverty and to remain unmarried. He will not be at work for a year before his name will be associated with that of some woman. But, suppose him at some associated work under a superior, his superior will warn him against any innocent familiarity, and he will be protected, not merely by "his cloth," but by his religious home.

But what cannot be accomplished by associated work of an order? Many of our missionaries are, in one and the same week, janitor, superintendent and teacher in the Sunday school, church financier, building committee, choir master, organizer and manager of every guild, as well as preacher, sole parochial visitor, and priest—demands so many that in some particular he will be found to be "the square man in the round hole.'" Three associates can live on a smaller sum than can the one missionary and his family, and among the three the best man for a given weekly task will be found, while obedience will prevent wrangling.

The dangers of religious orders are: (1) Evils growing up from orders becoming independent of Episcopal authority. From the start it should be taught that obedience to a bishop is paramount to obedience to any director. (2) The celibate life would promote immorality. I do not know, however, that there is any evidence of gross immorality among the Roman priesthood as a class. In the Greek, as also in the Eastern churches, monks are as valued as the married clergy. Scandal among the laity is as apt to attach to the married as to the unmarried. Celibacy may, however, be found a hardship. Vows could be yearly taken, and a certain percentage of what was given to the order returned on withdrawal. (4) The result might be that the poverty stricken member of an order might look down on some of the rich secular clergy. May not, does not, this pride exist among these last in our day? Pride is something which grace alone can prevent. (5) "There would be an imitation of the dress and life of monks in the Roman Communion." Honesty and policy might dictate to others the necessity of forming an order which, while it would be even in habit distinctly Anglican, would be willing to graft on the three vows of poverty, obedience, and celibacy, everything practical, whether suggested by Mr. Moody, Roman monasticism, or the exigencies of the times. How the conquest of our country for Christ is to be accomplished without the restoration of religious orders that shall adopt for their key notes "forsake all," "endure hardness," is something which I cannot see.

In an address made in 1885, Cardinal Newman said that the Church of England was the great bulwark of the country against atheism; that he wished all success to those defending the Church, and that he and his friends would join them in this task.

THAT "ORDINATION."

(Correspondence of *The Boston Transcript.*)

I do not in any measure share in the feeling of your correspondent, "X," that it is unfortunate that Church matters should be discussed in the "local secular papers." That is really almost the only place where they can be discussed in public with freedom. Anybody who has tried to say his say, and say it out, in one of the Church "organs," knows how hard it is to get fair treatment from the best of them if the views of the writer happen to vary from those of the paper. Doubtless the editors, like the sister of Burke, "commonly called the sublime," are all "bland, passionate, and deeply religious," but they cannot be said to put these good qualities to waste very often, or to run great risks of tarnishing them by carless exposure. Therefore, as it seems to me, Church questions are likely to meet with freer and fuller treatment, and be more thoroughly threshed out, in *The Transcript*, than in the Churchwoman (let us say) or the Catholic Champignon.

The Brooks-Abbott incident is really a very simple one. Dr. Brooks and Dr. Winchester Donald went over to Brooklyn and helped ordain Dr. Lyman Abbott, or was it not rather "install" him. Whatever they did, they did *quantum valeant*. They certainly must not be taken as attempting to do abroad what they have no power to do at home. Neither of them would think of trying to make even a deacon in their own church, much less a minister. Whether they believe that it is an easier piece of work to make a Congregational teacher, I am sure I don't know; but if they do, their fellowship with Congregationalists seems to be not devoid of a certain savor of patronage and condescension, which may be grateful to those to whom it is extended, or may not. The fact is that nobody in the Episcopal Church has the least objection to Dr. Lyman Abbott's becoming the pastor of Plymouth church, and there is nobody who would not wish him God speed in his work, and a happy avoidance of the pit-falls into which his great predecessor fell. And nobody ought very much to object to Dr. Brook's ordaining him to the best of his ability. It certainly did not do Dr. Abbott any harm. If he should make up his mind at some future time to go into the Episcopal Church it will not be laid up against him, but he will be treated in every respect exactly as if it had never happened. He can become a candidate for orders, and if he passes the required examinations, be made a deacon, and, after the usual interval, a priest. Then he can administer the sacraments in Dr. Brook's church, and in Dr. Donald's, and elsewhere. These gentlemen do not invite him to do this now, because the rule of their Church is strict about the matter, and if they should reciprocate in kind the civilities they receive and accept, they would be plunged into difficulties at once. They would almost certainly be court-marshalled and possibly dismissed from the service. But this does not hinder them from being liberal in places where they run no such risk.

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A MEMORIAL PULPIT.

Through the generosity of the Jacob family, Christ church, Louisville, the Rev. Chas. E. Craik, rector, has been recently enriched by an important memorial pulpit. We are pleased to show sketches of this elaborate piece of work. These were made after the erection of the pulpit, and give better than words can describe the breadth and generous character of the proportions of the pulpit, and the effect of it in its present position on the south of the choir. The sturdy base of St. Acres marble, supported in the centre by a heavy shaft, surrounded by smaller columns, is surmounted by an intricate interlaced design of bronze, the main feature of which is the centre panel of the *Agnus Dei*, symbolical of the name of the Church (Christ), and the four Evangelistic panels which form a frieze on either side. These, we understand, were specially modelled for this memorial by Mr. Geo. T. Brewster, one of our younger American sculptors, who has recently returned from his studies in Paris under Mercié. These bronze panels are artistically framed by the main lines of the metal work, the upper part of which is surmounted by an oak top rail and combined oak and metal manuscript desk. Just under this top rail in chased panels is introduced the memorial inscription, preceded and ended by texts, as follows:

"We preach not ourselves, but Christ Jesus the Lord." "To the glory of God, and in memory of Thomas P. Jacob, died July 6, 1889. Etta Pope Jacob, died June 10, 1889. Our beloved parents." "To testify the gospel of the grace of God."

Unfortunately, a black and white reproduction cannot give any idea of the beauty of coloring, and in this we understand particularly is the memorial successful. A deep reddish tone of marble combined with bronze and red oak, form artistic symphony in warm color, which is wonderfully effective in the subdued light of the chancel. The makers, Messrs. J. & R. Lamb, of New York, are to be congratulated upon so successful a result.

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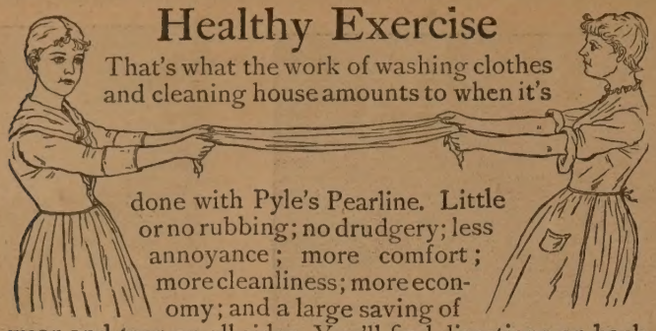

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SUMMER DRINKS.

RASPBERRY SHRUB.—Place red raspberries in a stone jar, cover with good cider vinegar, using about one quart of vinegar to two gallons of fruit; let it stand two or three days, then strain through a jelly-bag, squeezing carefully; let it stand over night so it will become perfectly clear; measure and place on the stove, and boil and skim until it boils up clear; add one pint of sugar to every pint of juice as just measured, and cook half an hour. Can and seal as with canned fruit. Black raspberries or strawberries or blackberries may be used. With the latter, only one pint of sugar should be added to one quart of juice. For drink, use two or three teaspoonfuls to one glass of water, according to taste.

ORANGE SYRUP.—Use fully ripe, thin-skinned fruit; squeeze the juice through a sieve and add a pound of sugar to every pint; boil slowly ten minutes, skim carefully, and bottle when cold. Two or three tablespoonfuls of this make a refreshing drink. I might add, by the way, that the syrup can be used with butter for a very nice pudding sauce.

TISANE.—Two and one-half ounces of fruit, either French prunes, dates, figs or jujube, cut up and boil for an hour in sufficient water to make a quart of tisane. Strain through a sieve and cool.

APPLE WATER.—Cut tart apples in small pieces, rejecting the cores, and put over the fire in water enough to cook them with half their weight in sugar; simmer half an hour, then strain through a jelly-bag, cool and drink with cracked ice. Currant water is also excellent.

STRAWBERRY WATER.—Crush one pound of ripe strawberries with one-half pound of finely sifted sugar, then add one-half pint of cold water. Filter through a sieve and add the strained juice of one lemon.—*Household.*

FACTS WORTH KNOWING.

Spirits of turpentine will take grease or drops of paint out of cloth. Apply it till the paint can be scraped off.

Tar can easily be removed from clothing by immediately rubbing it well with clean lard, and then washing out with warm water and soap.

If soot be dropped upon the carpet, throw upon it an equal quantity of salt, and sweep all up together. There will be scarcely a trace of soot left.

Turpentine and black varnish is the blacking used by hardware dealers for protecting stoves from rust. If put on properly it will last through the season.

Put French chalk or magnesia on silk or ribbon that has become greasy, and hold it near the fire. This will absorb the grease so it may be brushed off.

Iron rust may be removed from marble by taking one part of nitric acid to 25 parts of water, and applying it carefully to the spots. Rinse off with ammonia and water.

To make good mucilage without using gum arabic, take two parts of dextrine, five parts of water and one part of acetic acid. Dissolve by heating, and add one part of alcohol.

For solder, take a mixture of two parts of tin to one part of lead. For a soldering fluid, dissolve zinc in muriatic acid, then add a little sal-ammoniac, and dilute it with a little water.

To clean marble, mix whiting with common soap, till thick as paste. Spread it on the marble and leave it for a couple of days. When the paste is cleaned off the stains will also be removed.

A carpet, especially a dark one, often looks dusty directly after sweeping. Wring a sponge almost dry out of water, and wipe off the dust from the carpet. It will brighten it quite effectively.

This is the way they clean and renovate furs in Russia: Some rye flour is put into a pan upon the stove and heated, stirring constantly with the hand, so long as the heat can be borne. Then spread the flour all over the fur, rubbing it in well; then brush it gently with a very clean brush, or beat it softly, till all the flour is removed. It is claimed that this method will make the fur appear almost or quite like new.—*Good Housekeeping.*

A VERY complete filling for open cracks in floors may be made by thoroughly soaking newspapers in a paste made by one pound of flour, three quarts of water and a tablespoonful of alum, thoroughly boiled and mixed. Make the final mixture about as thick as putty—a kind of paper putty—and it will harden like papier-mache.

A ROOM with a low ceiling will seem higher if the window-curtains hang to the floor. Lambrequins may be used to extend the curtains to the ceiling, and thus carry out the effect.

The importance of keeping the liver and kidneys in good condition cannot be overestimated. Hood's Sarsaparilla is a great remedy for regulating and invigorating these organs.

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It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

Clergymen, philanthropists, and others interested in the training and welfare of deserving and talented children given to the study of music, should lose no time in looking up the prospectus of the Chicago Musical College, of which the distinguished savant Dr. F. Ziegfeld, has for so many years been the honored and respected President. With the view of placing within the reach of impecunious parents and guardians the means of a genuine and thorough musical cultivation of their charges, the management of this celebrated western home of the musical art, has arranged to present 15 free and 100 partial scholarships to 115 applicants for such signal benefits. The services of the eminent faculty of the college have been enlisted in this benevolent work. Applicants must have their names registered on or before August 1st and must be recommended by the pastor of a church or the principal of a school attended by them. Greatly reduced rates are open to the winners of the partial scholarships. The course of tuition extends over forty weeks. The examinations occur early in September. The fifteen best applicants secure the benefits of a thorough discipleship of Apollo, absolutely free of charge.

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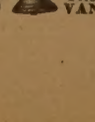

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